THE 40079.1

Sincere Convert,

DISCOVERING

The small number of true

BELEEVERS,

And the great difficulty of Saving CONVERSION.

Wherein is excellently and plainly opened these choice and Divine Principles:

Viz.
1. That there is a God, and this God is most glorious.
2. That God made man in a blessed estate.
3. Mans misery by his fall.
4. Christ the only Redeemer by Price.
5. That few are saved, and that with difficulty.
6. That mans perdition is of himself.

Whereto is now added the *Saints Jewel*, shewing how to apply the promise; And the *Souls Invitation* unto *Jesus Christ*.

By *THO. SHEPHERD*, sometimes of *Emanuel* Colledge in *Cambridge*.

Thomas Shepard

Corrected and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it, Mat. 7. 14.

London, Printed by *Tho: Mabb*, for *Robert Horne*, at the *Angel* in *Popes-head-alley*. 1664.

English research 12 My 15 Goodspeed 500 3 Mr 16 N.R.R.

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To the Christian Reader.

IN *these evil and perillous times, God hath not left us without some choice mercies. Our sins abound, and his mercies super-abound. The Lord might justly have spoken those words of death against us, which of old he did against the Jews,* I have taken away my peace from this people, loving kindness and mercies, *which had he pulled from us, we had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happiness lies wrapt up in* peace, loving kindness *and* mercy. *But; God is yet good unto* Israel (*Psal.* 73. 1. *he commands deliverances for* Jacob, (*Psal.* 44. 4.) *he over-rules all the powers of darkness,* (*Psal.* 76. 10.) *and tells the sons of* Belial, (*men of corrupt minds and cursed practise,*) *that* they shall proceed no further, *but* that their folly shall be manifest unto all, (2 *Tim.* 3. 8, 9.) *He makes all enemies, all Devills, all creatures to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith,* Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be overpast, (*Isai.* 26. 10.) *If troubles threaten life, he saith,* When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, *&c. Isai.* 43. 3. *When enemies are incensed, fear and sorrowes multiplyed, he saith,* Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed

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againſt thee, ſhall be aſhamed and condemned, they ſhall be as nothing, and they that ſtrive with thee ſhall periſh, *Iſai.* 41.10,11. *Such words of comfort and life doth God ſpeak unto his. And among other mercies he ſtirrs up the ſpirits of his ſervants to write many precious truths and contracts, to further the everlaſting good of his beloved ones. If the* bottomleſs pit be open, *and* ſmoak riſe thence, *to darken the aire, and obſcure the way of the Saints, Rev.* 5..2. Heaven alſo is opened. *Rev.* 11. 19. *and there are lightnings and voices to enlighten their ſpirits, and direct their paths. Had ever any age ſuch lightnings as we have? Did ever any ſpeak, ſince Chriſt and his Apoſtles, as men now ſpeak? We may truly and ſafely ſay of our Divines and Writers,* The voice of God, and not of man; *Such abundance of the Spirit hath God poured into ſome men, that it is not they, but the Spirit of the Father that ſpeaks in them.*

What infinite cauſe hath this age to acknowledge the unſpeakable mercy of God, in affording us ſuch plenty of ſpiritual Tractates, full of Divine, neceſſary, and conſcience ſearching truths; yea, precious ſoul-comforting, & ſoul improving truths? ſuch whereby Head, Heart, *and* Soul cheating errours *are diſcovered, and prevented; ſuch as ſoundly difference true grace from all ſeemings and paintings. No time, no Nation, exceeds us herein; and ſhall we that abound in truths, be penurious in praiſes? Conſider, Reader, whether ſpiritual truths be not worthy of thy choiceſt praiſes* Every *Divine truth is one of Gods eternal thoughts, it's heaven born, and bears the Image of God. Truth is the glory of the ſacred Trinity; Hence the* Spirit *is called,* Truth, 1 *Joh.* 5. 6. Chriſt *is called* Truth, *John* 14. 9. *and* God *himſelf is ſaid to be* the God of truth, *Deut.* 32 4. *It is ſo delightful to him, that* his eyes are ever upon the Truth, *Jer* 5. 1. *and when the only wiſe God would have men make a purchaſe, he counſels them to* buy the

Truth

Truth. *And is it not good counsel? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses,* Truth *is the seed of a new life, of a heaven'y birth; Jam* 1. 18. *If you be in any bondage,* Truth *can make* you free, *Joh* 8. 32 *If compassed about with enemies,* Truth *can shield thee, Ps.* 91. 4. *If you be full of filthy thoughts and lusts, or any impurities, the* Truth *can sanctifie you, Joh.* 17. 17. *If darkness and faintness possess your souls,* Truth *is* lumen & pupulumanimæ, *the light & life of the soul, Ps* 119 105

Let us then advance our thoughts of Truth, *and rate it above all sublunary things, and buy it though it cost us all, it is no* Simony, *it is not too dear, you cannot overvalue* Truth. *It is sister to the* Peace of God *which passeth all understanding: See how God himself estimates his word and truth, Psa.* 138. 2. Thou hast magnify'd thy Word above all thy Name. *Whatsoever God is known by besides his* Word, *is beneath his* Word *Take the whole Creation, which is* Gods name *in the greatest letters, it's nothing to his word and truth. Therefore Christ tells the Pharisees, it is easier for Heaven and earth to pass, then one tittle of the Law to fail. If the least* Jod or Tittle *of the* Law, *be priced by God above all the world, let us take heed of undervaluing the great and glorious Truths of the* Gospel, *and tttle it as a law upon our hearts, that we can never overrize or yeild sufficient praise for any truth.*

Men can praise God for the blessings of the field, the Seas, he wombs and of their shops, but where is the man that prais God for this blessing of blessings, for Truth, *for good* ooks, *for heavenly* Treatises? *Men seldom purposely lift p their hearts & voices to Heaven to praise God for the iches of knowledg bestowed upon them In good books you have ens labour & Gods truth, the tribute of thanks is due for oth; that God enables men to so great labors, and that he con-*

veys such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, Psal. 138. 2. & hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.

Reader, give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths despenced by his faithful servants. Let me tell thee, this is a chief way to keep truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions, come, and Truth must suffer or flie. God hath made good that promise in Jeremy, he hath revealed unto us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with Hezekiah, there shall be peace and truth in my days? Peace may fail thee, but let not Truth. Every good Christian may, and should say, with the good King, there shall be Truth in my days, if not Peace and Truth. I will so far honour Truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it. So did the Martyrs whose memory is sweet, and whose reward is great. It is better suffering for truth, then with truth: yet if Truth must suffer, or can die, better it is to die with Truth, then out-live it.

But that Truth may live, and we live by Truth, let us magnifie God much for Truth, for his word and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not tanti. Will thou praise God for the Sea, and be unthankful for the rivers, and springs? Wilt thou lift up thy voice for the great waters

waters, and be ſilent for the ſilver drops and ſhowres? If the former rain affect thee, be not ungrateful for the latter. God would have men to value his ſervants, and praiſe him for their labours.

But they have errours in them.

Be it ſo, ſhall we refuſe to praiſe God for the Flowers and the Corn, becauſe there be ſome weeds in the garden, and Thiſtles in the Field? Prejudice not thy ſelf, buy, read, take thy delight; Here is a Garden without weeds, a Corn Field without Cockle or Darnel, Thorn or Thiſtle. Art thou a Sincere Convert *? Here are truths ſuitable, ſolid, and wholeſome thou mayeſt feed and feaſt without fear.*

The Author is one of ſingular piety, inward acquaintance with God, ſkild in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give ſatisfaction to ſtaggering ſpirits. His work need not the purple of anothers commendation to adorn it. But becauſe cuſtome, not neceſſity (for it is Truths *Prerogative to travel without a Paſport,) I ſay, becauſe cuſtome cauſeth* Truth *to crave and carry Epiſtles commendatory; know that the work is weighty, quick and ſpiritual, and if thine eye be ſingle in peruſing it, thou ſhalt find many precious ſoul-ſearching, ſoul-quickning, and ſoul-enriching truths in it? yea, be ſo warned and awakened as that thou canſt not but bleſs God for the man and matter, unleſs thou be poſſeſſed with a dumb Devil.*

To conclude; Chriſtian Reader take heed of unthankfulneſs; ſpiritual mercies ſhould have the quickeſt and fulleſt praiſes. Such is this work, thou foreſaweſt it not, thou contributedſt nothing to the birth of it; It's a preventing mercy. By it, and other of the ſame nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increaſed, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praiſe, there is no fire. If thy* head *be like a Winters Sun, full of light, and heart like a Winters earth without fruit, fear leaſt thy* light *end in utter* darkneſs, *and the* Tree of knowledge *deprive thee of the* Tree of life. *The Lord grant thou mayeſt find ſuch benefit by this word, as that thy heart may be raviſhed with* Truth, *and raiſed to praiſe God to purpoſe, and made to pray.* Lord ſtill ſend forth light and truth, that they may lead us: *So prayes,*

Thine in Chriſt,

W. Greenhill.

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A Treatise upon the Sabbath.
Subjection to Christ.

An

An Introduction to the WORK.

THE knowledge of Divinity is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods Principles pull down Satans falſe Principles ſet up in mans head; loved and believed with mens hearts, and defended by their tongues; whileſt ſtrong holds remain unſhaken, the Lord Jeſus is kept off from conquering of the ſoul.

Now ſpiritual truths are either ſuch as tend to enlarge the underſtanding, or ſuch as may work chiefly upon the affections. I paſs by (in this knowing Age) the firſt of theſe, and (being among a people whoſe hearts are hard enough) I begin with the latter ſort: For the *underſtanding* although it may literally, yet it never ſavingly entertains any truth, until the *affections* be herewith ſmitten and wrought upon.

I ſhall therefore here proſecute the unfolding of theſe divine Principles. The principal heads inſiſted upon.

Firſt, That there is one moſt glorious God.

Secondly,

Secondly, That this God made all Mankind at first in *Adam* in a most glorious estate.

Thirdly, That all Mankind is *now* fallen from that estate, into a bottomless gulf of sin and misery.

Fourthly, That the Lord Jesus Christ is the only means of Redemption of this estate.

Fifthly, That those that are saved out of this woful estate by Christ, are very few, and that these few are saved with much difficulty.

Sixthly, That the greatest cause why so many die and perish in this estate, is from *themselves*: either,

1. By reason of their *bloody ignorance*, they know not their misery: or,
2. By reason of their *carnal security*, they feel not, they groan not under their sin and misery.
3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: or,
4. By reason of their *false Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.

THE

THE SINCERE CONVERT.

Discovering the small number of true BELIEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee Shew me thy glory.

THis is the first divine Truth, and there are these two parts considerable in it.

1. That there is a *God.*
2. That this God is *most glorious.*

I will begin with the first part, & prove (omitting many Philosophical Arguments) *That there is a God, a true God;* For every nation almost in the world, until Christs coming, had a several God. Some worshipped the *Sun*, some the *Moon*, called by *Ezekiel*, *The Queen of Heaven*, which some made

The first Principle.

There is a God.

Plin. lib. 1. Nat. Hiſt. Rom. 1.

Cakes unto; ſome *the whole Heavens*, ſome worſhipped the *fire*, ſome the *brute beaſts*, ſome *Baal*, and ſome *Molech*. The *Romans* (ſaith *Varro*) had 6000 gods; who impriſoning the light of nature, *we are given up to ſins againſt nature*, either to worſhip *Idols*, of mans invention, as the ignorant: or *GOD and Angels* in thoſe Idols, as the learned did: but theſe are all falſe gods.

God the Being of Beings.

I am now to prove that *there is one true God*, the being of Beings, or the firſt Being. Although the proving of this Point ſeems needleſs, becauſe every man runs with the cry, and ſaith, *there is a God*? yet few throughly believe this Point. Many of the children of God, who are beſt able to know mens hearts, becauſe they *only* ſtudy their heart, feel this temptation, *Is there a God?* bitterly aſſaulting them ſometimes. The Devil will ſometimes undermine, and ſeek to blow up the ſtrongeſt walls and bulwarks. The light of nature indeed ſhews, that there is a God; but how many are there, that by foul ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? and hence though they dare not conclude, becauſe they have ſome light, though dim; yet if they ſaw their heart, they might ſee it ſecretly ſuſpect and queſtion, *whether there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work without our main props, and pillars: It may appear therefore, that there is a God, from theſe grounds.

Sin blows out the light of Nature.

The firſt ground to prove a God.

Firſt, *From the works of God*, Rom. 1. 20.

When

When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo we know not the time when it was built yet will we conclude thus, ſurely ſome wiſe Artificer hath been working here: can we, when we behold the ſtately Theater of Heaven and Earth, conclude other, but that the finger, arms, and wiſdom of God, hath been here, although we ſee not him that is inviſible, and although we know not the time when he began to build? Every creature in heaven and Earth is a loud Preacher of this truth: Who ſet thoſe Candles, thoſe Torches of Heaven on the Table? Who hung out thoſe Lanthorns in Heaven, to enlighten a darke world? who can make the ſtatue of a man, but one wiſer then the ſtone, out of which it is hewn? Could any frame a man, but one wiſer and greater then man? Who taught the birds to build their neſts, & the Bees to ſet up, and order their Commonwealth? Who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people and kingdoms? What power of man or Angels can make the leaſt pile of groſs, or put life into the leaſt flie, if once dead? There is therefore a power above all created power, which is *God*.

There is a God.

Secondly, *From the word of God*; There is ſuch a Majeſty ſtirring, and ſuch ſecrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the

The ſecond ground to prove a God.

There is a God.

word of God, by reaſon, againſt all Atheiſts under heaven. Haſt thou not thought ſometimes at a Sermon, the Miniſter hath ſpoken to none but thee, and that ſome or other hath told the Miniſter what thou haſt ſaid, what thou haſt done, what thou haſt thought? now that word which tells thee the thoughts of thy heart, can be nothing elſe but the word of an all-ſeeing God, that ſearcheth the heart

It is the word of God that quickens the dead.

Again, that word which quickeneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickeneth the dead*, it maketh the blind to ſee, the dumb to ſpeak, the deaf to hear, the lame to walk, thoſe that never felt their ſins to load them, to mourn; thoſe that never could pray, to breath out unutterable groans and ſighs for their ſins.

The third ground to prove a God.

Thirdly, *From the Children begotten of God*: For we may read in mens foreheads, as ſoon as ever they are born, the ſentence of death; and we may ſee by mens lives what helliſh hearts they have. Now there is a time that ſome of this monſtrous brood of men are quite changed, and made all new; they have new minds new opinions, new deſires, new joys, new ſorrows, new ſpeeches, new prayers, new lives, and ſuch a difference there is betwixt theſe & others, that they are hated by others, who loved them well while they loved their ſins: & whence came this ſtrange change? Is it from themſelves? No; for they hated this new life, and theſe new men once themſelves. Is it becauſe they would be credited thereby? No,

Job 3.3.3.

it

it is to be hated of father, mother, friends, and maligned every where. Is it out of ſimplicity, or are their brains grown crazy? They were indeed once fools, and I can prove them all to be *Solomons* fools: but even ſimple men have been known to be more wiſe for the world, after they have been made new. But laſtly, is it now from a ſlaviſh fear of hell, which works this alteration? Nothing leſs; they abhor to live like ſlaves in *Bridewell*, to do all for fear of the whip.

There is a God.

Fourthly, *From Gods Regiſter, or Notary, which is in every man; I mean, the Conſcience of man*; which telleth them there is a God: and although they ſilence it ſometimes, yet in time of thunder, or ſome great plague, as *Pharaoh*, or at the day of death, then they are near Gods Tribunal, when they acknowledg him clearly. The fearful terrors of conſcience prove this, which like a Bayliff arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men; *Ergo*, there is ſome ſtrange Judge that gave it that command. Whence ariſe theſe dreadful terrors in men. Of *themſelves?* No ſurely, all deſire to be in peace, and ſo to live and ſleep in a whole skin. Comes it from *Melancholy?* No, for *Melancholy* comes on by degrees: theſe terrors of conſcience ſurpriſe the ſoul ſuddenly at a Sermon, ſuddenly after the commiſſion of ſome ſecret foul ſin. Again, melancholy ſadneſs, may be cured by Phiſick; but many Phiſicians have given ſuch men over to other Phyſitians. Melancholly ſadneſs may

The fourth ground to prove a God.

Their is a God.

be born, *but a wounded ſpirit who can bear?* Thus you ſee that *there is a God.*

Object. Object. *Who ever ſaw God, that every one is thus bold to affirm that there is a God?*

Anſw. *Anſw.* Indeed his face never was ſeen by mortal man, but his back parts have been ſeen, are ſeen, and may be ſeen by all the world, as hath been proved.

Object. Object. *All things are brought to paſs by ſecond cauſes.*

Anſw. 1. *Anſw.* 1. What though? Is there no Maſter in the houſe, becauſe the Servants do all the work? This great God maintains ſtate by doing all the creatures ſubjection; yet ſometimes we may cry out in beholding ſome ſpecial pieces of his adminiſtration; Here is the finger of God.

Anſw. 2. 2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for Pence, and counters ſtand for pounds, the beſt men are bought and ſould at a low rate, and worſt men prized and preferred; yet if we had eyes to ſee and conceive, we ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his work. There is a lumber and confuſion ſeeming among us, let us ſtay till the day of Judgment, and then we ſhall ſee infinite wiſdome in fitting all this for his own glory, and for the good of his people.

Object. Object. *But if there be a God, why hears he not his Peoples Prayers? Why doth he forget them when they have moſt need of him?*

Anſw. I anſwer, *Noahs Dove* returns not preſently wit

with an Olive-branch of peace in his mouth. Prayer ſometime that ſpeeds well returns not preſently, for want of company enough to fetch away that abundance of mercy which God hath to give: The Lord ever gives them their asking in money or money-worth, in the ſame thing or a better. The Lord ever gives his importunate beggers their deſires, either in pence by little and little, or by pounds; long he is in many times before he gives, but payeth them well for their waiting.

There is a God.

This is a Uſe of *reproof to all Atheiſts* either in *opinion* or *practiſe*.

uſe 1.

First, in *opinion*; ſuch as either conclude, or ſuſpect there is no God. Oh blaſphemous thoughts! Are there any ſuch men? Men! nay beaſts; nay Devils, nay worſe than Devils, for they *beleeve and tremble*, Yet *the fool hath ſaid in his heart, there is no God*, *Pſal.* 14. 1. Men that have little heads, little knowledg, without hearts, as ſcholars ſometims of weak brains, being guided only by their Books, ſeeing how things come by ſecond cauſes, yet cannot raiſe their dull thoughts to the beholding of a firſt cauſe. Great Politicians are like children, always ſtanding on their heads and ſhaking their heels againſt Heaven; theſe think Religion to be but a piece of policy, to keep people in awe: profane Perſons deſiring to go on in ſin, without any rub or check for ſin, blow out all the light of nature, wiſhing there were no God to puniſh, and therefore willing to ſuſpect and ſcruple that not to be which indeed is. Thoſe alſo that have ſinned

A diſcovery of Atheiſm.

There is a God.

though not openly againſt nature, or the light of conſcience: God ſmites men for inceſt, Sodomy, ſelf polution, with diſmal blindneſs. Thoſe alſo that are notorious worldlings, that look no higher than their barns, no further than their ſhops: the world is a pearl in their eye, they cannot ſee a God.

Laſtly, I ſuſpect thoſe men that never found out this thief, this ſin, that was bred and born with them, nor ſow it in thir own hearts, but there it lies ſtill in ſome dark corner of their ſoules, to cut their throats: theſe kind of men ſometimes ſuſpect there is no God. O! this is a greivous ſin: for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Chriſt was then a horrible lier, and an Impoſtor. Other ſins wrong and grieve God, and wound him, but this ſin ſtabs the very heart of God, it ſtrikes at the life, and is (as much as lies in ſinful man) the death of God: for it ſaith, *There is no God.*

If no God, no heaven nor hell.

A ſecond reproof to Atheiſts.

Secondly, this reproveth Atheiſts *in practice*, which ſay there is a God, and queſtion it not, but in works they deny him, He that plucks th the King from his Throne, is as vile as he that ſaith, he is no King. Theſe men are almoſt as bad as Atheiſts in opinion. And of ſuch duſtheaps we may find in every corner, that in their practice deny God, men that ſet up other gods in Gods room, their *wealth*, their *honour*, their *pleaſure*, their *backs* & *bellies* to be their gods, men that make bold to do that againſt this true God, which Idolaters dare not

do

do againſt their Idol gods, and that is, continually to wrong this God; Men that ſeek not for all they want by prayer, nor return all back again to God by praiſe. There is a God.

A ſecond Uſe is, *for Exhortation.* Oh labour to ſee and behold this God. Is there a God, and wilt thou not give him a good look? Oh paſs by all the rivers, till you come to the ſpring-head; wade through all creatures, untill thou art drowned, plunged, & ſwallowed up with God. When thou ſeeſt the Heaven, ſay: *Where is that great Builder that made this?* When thou heareſt of mutations, of Kingdoms, ſay, *Where is the Lord of Hoſts, the great Captain of theſe Armies?* When thou taſteſt ſweetneſs in the creature, or in Gods Ordinances, ſay, *Where is ſweetneſs it ſelf, beauty it ſelf? Where is the Sea of theſe drops the Sun of theſe Beams?* Oh! that men ſaw this God, it's Heaven to behold him; thou art then in a corner of Hell, that canſt not, doſt not ſee him, and yet what is leſs known than God? Me thinks, when men hear there is a God about them, they ſhould lie groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeak of him; Who ſpeaks of God? Nay, men cannot ſpeak to God; but as beggers have learned to cant, ſo many a man to pray. Oh men ſee not God in Prayer, therefore they cannot ſpeak to God by Prayer. Men ſin, and God frowns, (which makes the Devils to quake) yet mens hearts ſhake not, becauſe they ſee him not. *uſe* 2.

Uſe 3. Oh make choice of this God as thy God. *uſe* 3.

There is a God.

Make choice of God for thy God.

God. What though there be a God, if it be not thy God, what art thou the better? down with all thy Idol gods, and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mightest have been born in *India* and never have heard the true God, but worshipped the Devil for thy God: Oh therefore make choice of him alone to be thy God; give away thy self wholly & for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oaths and bonds in Covenant to be his, and he will enter into Covenant with thee, and so be thine, *Jer.* 50. 3, 4. 5.

use 4

The fourth Use is, an Use of comfort to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadows for somewhat, *Prov* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; & when friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine or divine Truth, *That there is a God*: Now it followeth to shew you, that this God is a *most glorious God*, and that in four things he is glorious. 1. In

1. In his *Eſſence.*
2. In his *Attributes.*
3. In his *Perſons.*
4. In his *Works.*

There is a glorious God.

1. He is Glorious in his *Eſſence.* Now what this Glory is, no man or Angel hath, doth, or ever ſhall know; their cockle ſhell can never comprehend this Sea; he muſt have the wiſdome of God, and ſo be a God, that comprehendeth the Eſſence of God: but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehenſible and glorious; which makes his glory to be the more admired, as we admire the luſtre of the Sun the more, in that it is ſo great we cannot behold it.

1. Gods Eſſence.

2. *God is glorious in his Attributes,* which are thoſe divine perfections whereby he makes himſelf known unto us. Which Attributes are not qualities in God, but natures. Gods *Wiſdom* is God himſelf, & Gods *Power* is God himſelf, *&c.* Neither are they divers things in God, but they are divers only in regard of our underſtanding, & in regard of their different effects, or different objects. God puniſhing the wicked, is the juſtice of God; God compaſſionating the miſerable, is the mercy of God.

2. Gods Attributes.

Now the Attributes of God, omitting curious diviſions, are theſe.

1. He is *a Spirit,* or a ſpiritual God, *Joh.* 4. 24. therefore abhors all worſhip, & all duties performed without the influence of the Spirit; as to confeſs thy ſins without ſhame or ſorrow, and to ſay the Lords Prayer without underſtand-

An explanation of Gods attributes.

1. A ſpiritual God.

There is a glorious God.

ſtanding, to hear the Word that thou mayſt only know more, and not that thou mayſt be affected more; oh theſe carkaſſes of holy duties are moſt odious ſacrifices before God.

2. A living God.

2. He is *a living God*, whereby he liveth of himſelf,& gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty power may pluck thee out of thy Sepulchre, unlooſe thy grave-cloaths, that ſo thou mayſt live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chr.* 6. 18. Horrible then is the leaſt ſin that ſtrikes an infinite great God, and lamentable is the eſtate of all thoſe with whom this God is angry: thou haſt infinite goodneſs to forſake thee, and infinite power and wrath to ſet againſt thee.

4. An eternal God.

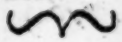
4. He is an *Eternal God*, without beginning or end of being, *Pſal.* 80. 1. Great therefore is the folly of thoſe men that prefer a little ſhort pleaſure before this eternal God, that like *Eſau* ſell away an everlaſting inheritance for a little pottage, for a baſe luſt and the pleaſure of it:

5. An All-ſufficient God.

5. He is an *All-ſufficient God*, *Gen.* 17. 1. What lack you therefore? you that would fain have this God, and the love of this God, but you are loath to take the pains to find him, or to be at coſt to purchaſe him with the loſs of all? Here's infinite, eternal, preſent ſweetneſs, goodneſs, grace, glory and mercy to be found in this God. Why poſt you from mountain to hill, why ſpend you your money, your *thoughts*, *time*, *endeavours*, on things that

that ſatisfie not? Here is thy reſting place. Thy cloaths may warm thee, but they cannot feed thee; thy meat may feed thee; but cannot heal thee, thy Phyſick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee; when diſtreſſes of conſcience, and anguiſh of heart come upon thee; this God is joy in ſadneſs, light in darkneſs, life in death, Heaven in Hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Chriſtal fountain, thou ſhalt drink down all the refined ſweetneſs of all creatures in Heaven and Earth, for ever and ever. All the world is now ſeeking & tiring out themſelves for reſt here, only it cannot be found.

There is a glorious God.



6. He is an *Omnipotent God*, whereby he can do what ever he will; yeild therefore, & ſtand not out in the ſinful or ſubtill cloſe maintenance of any one ſin againſt this God, ſo powerful, who can cruſh thee at his pleaſure.

6. An omnipotent God.

God is joy in ſadneſs.

7. He is an *All-ſeeing God*: He knows what poſſibly can be or may be known; approve thy ſelf therfore to this God only in all thy ways. It's no matter what men ſay, cenſure, or think of thee It's no matter what thy fellow actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in Heaven, which that great Spectator and Judge will open at the

7. An All-ſeeing God.

the

There is a glorious God.

great day; and read aloud in the ears of all the world. Fear to ſin therefore in ſecret, unleſs thou canſt find out ſome dark hole, where the eye of God cannot diſcern thee. Mourn for thy ſecret neglect of holy duties, mourn for thy ſecret hypocriſie, whordome, prophaneneſs, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeen thee hath not damned thee.

8. A true God.

8. He is *a true God*; whereby he means to do as he ſaith. Let every child of God therfore know to his comfort; that whatever he hath under a *promiſe*, ſhall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatſoever arrows are in the bow-ſtring, will one day flie and hit, and ſtrike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrows (that is, Gods *threatning*) make.

9. An holy God.

9. He is *an Holy God*; Be not aſhamed therefore of holineſs, which if it aſcend above the common ſtrain of honeſty, the blind and mad world accounts it madneſs. *If the righteous*, that is, thoſe that be moſt holy, *be ſcarcely ſaved, where ſhall the ungodly and the ſinner appear*? 1 Pet. 4. 18. Where not before Saints nor Angels, for holineſs is their trade; Not before the face of the Man Chriſt Jeſus, for holineſs was his *meat and drink*; Not before the face of a bleſſed God, for holineſs is his Nature; Not in Heaven, for no unclean thing crawls there, they ſhall never ſee God, Chriſt,

Chriſt, Saints, Angels, or Heaven, to their comfort that are not holy: wear therfore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

There is a glorious God.

10. He is a *juſt and merciful God*; juſt in himſelf, and ſo will puniſh all ſin: merciful in the face of Chriſt, & ſo will puniſh no ſin, having already born our puniſhments for them. A juſt God againſt a hard-hearted ſinner, a merciful God towards an humble ſiner. God is not all Mercy and no Juſtice, nor all Juſtice and no Mercy. Submit to him, his mercy embraceth thee. Reſiſt him, his juſtice purſues the. When a child of God is humbled indeed, comonly he makes God a hard-hearted, cruel God, loath to help; and ſaith, Can ſuch a ſinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howſoever he ſpeaks heavy words, yet he is a merciful God, &) will not do as he ſaith, & he finds it no difficult work to beleeve the greateſt ſin may be pardoned: conceive therefore of him as you have heard.

10. A juſt and merciful God.

Thirdly, *God* is glorious in his *Perſons*, which are three, *Father* begetting, *Son* begotten, and the *holy Ghoſt* the third Perſon, proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Chriſt is called *the Lord of glory*, 1 *Cor.* 2. and the Spirit is called *the Spirit of glory*. 1 *Pet.* 4. the Father is glorious in his great work of *Redemption*; the holy Ghoſt is glorious in his work of *Application*: the Father is glorious in chuſing the houſe, the Son glorious in buying the houſe, the Spirit is

3. God is glorious in his perſons.

There is a glorious God.

4. God is glorious in his works.

is glorious in dwelling in the Houſe, that is, the heart of a poor loſt ſinner.

4. He is glorious in his *works*, in his works of *Creation*, and in works of *Providence* and *Government*, wonder therefore that he ſhould ſo vouchſafe to look upon ſuch worms, ſuch dunghils, ſuch Lepers as we are, to provide, protect, to ſlay his Son, to call, to ſtrive, to wait, to give away himſelf and all that he is worth, unto us; Oh fear this God, when you come before him. People come before God in prayer, as before their fellows, or as before an Idol. People tremble not at his voice in the word. A King or Monarch will be ſerved in State, yet how rudely how ſlovenly do men go about every holy duty? Thus much of the firſt principle head. *That there is one moſt glorious God.* Now we are to proceed to the ſecond.

The end of the firſt Principle.

CHAP. II.

The 2d. Principle.

That this God made all mankind at firſt in a moſt glorious and happy eſtate, like unto himſelf.

FOr the opening of which Aſſertion, I have choſen this Text, *Eccl.* 7. 29. *God made man righteous*; which clearly demonſtrates.

Doct. 1. That God made all mankind at firſt in *Adam* in a moſt glorious, happy, & righteous eſtate; Man when he came firſt out of Gods Mint, ſhined moſt glorious. There is a marvellous glory

glory in all creatures, (the ſervants & houſ-hold-ſtuff of man) therefore there was a greater glory in man himſelf, the end of them. God calleth a Parliament & gathers a Counſel when man was to be made, and ſaid, *Come let us make man in our own Image*; as though all the wiſdome of the Trinity ſhould be ſeen in the creation of man.

Man made in a bleſſed eſtate.

The creatures mans Servants.

Wherein did the glory and bleſſedneſs of man appear?

Object.

In the impreſſion of Gods Image upon him *Gen.* 1. 26. Can there be any greater glory for a *Joſeph*, for a ſubject, then to be like his Prince?

Anſw.

What was the Image of God?

Object.

The Schoolmen and Fathers have many curious (yet ſome neceſſary) though difficult queſtions about this. I will omit all theirs, and tell you only what is the Apoſtles judgment, *Col.* 3. 20. out of which this general deſcription of Gods Image may be thus gathered: *It is mans perfection of holineſs, reſembling Gods admireable Holineſs, whereby only man pleaſeth God.*

Anſw.

Eph. 4. 4. 23

The Image of God in man.

For, all other inferiour creatures, did carry the marks & footſteps of Gods, *Power*, *wiſdome*, *goodneſs*, whereby all theſe Attributes were ſeen. One of the moſt perfect Attributes, his *holineſs*, he would have man only appear *in*, and be made manifeſt by *man*, his beſt inferiour creature, as a Kings wiſdome and bounty appears in managing the affairs of all his Kingdome; but his Royal, Princely, and moſt eminent perfections appear in the face and diſpo-

Man made in a bleſſed eſtate.

ſition of his Son, next unto him. But more particularly this Image of God appeared in theſe four particulars.

1. In mans *Underſtanding*: this was like unto Gods. Now *Gods Image* here chiefly conſiſted in this particulars, *viz.* As God ſaw himſelf, and beheld his own infinite, endleſs glory and excellency; ſo man was privy to Gods excellency, and ſaw God moſt glorioufly; as *Moſes*, though a ſinful man, ſaw him face to face, much more *Adam* a perfect man; God loving man, could do no leſs then reveal himſelf to man.

1. In mans underſtanding.

2. In his affections: the Image of God chiefly appeared in two things.

2. In his affections.

Firſt, as God ſeeing himſelf, loved himſelf: ſo *Adam* ſeeing God loved this God more then the world, more than himſelf. As Iron put into the fire, ſeems to be nothing but fire; ſo *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, As God delighted in himſelf: ſo did *Adam* delight in God, took ſweet repoſe in the boſome of God. Me thinks I ſee *Adam* rapt up in continual extaſies in having this God.

Prov. 8.

3. In his will: the Image of God chiefly appeared in two things:

3. In mans will.

Firſt, As God only willed himſelf, as his laſt end: ſo did *Adam* will God, as his laſt end, not as man doth now.

Secondly, As God willed nothing but good, ſo did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In

4. In *his life*, Gods Image did appear thus, that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule; so did *Adam*: *Adams* body was the Lanthorn through which holiness like a Lamp burning in his heart, shined; this was Gods Image, by means of which (as it is said in the description) he pleased God: similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evil (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no fears, no death, no hell, nor ever should have been, if there he had stood.

Man made in a blessed estate.

4 In his life

Object. How was this estate ours?

Answ. As Christs righteousness is a *Believers* by imputation, though he never performed it himself: so *Adams* righteousness and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Here see the horrible nature of sin; that plucks man down by the ears from his throne from his perfection, though never so great. *Adam* might have pleaded for himself, and have said: Although I have sinned, yet it is but

Use 1. The nature of sin.

Man made in a bleſſed eſtate.

one and the firſt fault. Lord, behold I am thy firſt born: Oh pitty my poor poſterity, who are for ever undone, if thou forgiveſt not. Yet ſee, one ſin weighs him down, and all his poſterity (as we ſhall hear) into eternal ruin.

uſe 2. God may curſe a man if he keep not the Law

Hence learn, how juſtly God may require perfect obedience to al the law of every man, and curſe him if he cannot perform it; becauſe man was at firſt made in ſuch a glorious eſtate, wherein he had power given him to *pleaſe God perfectly*: God may therefore requite this debt of perfect obedience. Now man is broke and in priſon, in hell he muſt lye for ever, if he cannot pay juſtice every farthing, becauſe God truſted him with a ſtock, which if he had well improved, he might have paid all.

uſe 3. Man hath cauſe to lament.

See what cauſe every man hath to lament his miſerable eſtate he is now fallen into; For beggars children to live Vagrants and poor, is not ſo lamentable, as for a great Princes children to become ſuch; one never in favour with the Prince, grieves not as he doth that was once in favour, but now caſt out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince & Lord of all the world. This is one aggravation of the damneds ſorrow; Oh the hopes, the means, the mercies that once I had! Can theſe, do theſe lament for the loſs of their hopes & common mercies? Lord, what hearts then have men that cannot, do not, that will not lament the loſs of ſuch *ſpecial high favours* now gone, which once they had? It is ſaid, that thoſe that ſaw

Man before his fall was a Prince and Lord over the world.

the

the glory of the firſt Temple wept, when they ſaw the glory of the ſecond, and how inferiour it was to the firſt. You that either have the Temple of God begun to be repaired in you, or not begun at all; Oh think of the Temple burnt, the glory of God now vaniſhed & loſt.

Man made in a bleſſed eſtate.

This ſpeaks comfort to all Gods people. If all *Adams* poſterity were perfectly righteous in him, then thou that art of the blood Royal and in Chriſt are perfectly righteous in him, much more, in as much as the righteouſneſs of the ſecond *Adam* exceeds the firſt, ſo art thou more happy, more holy in the ſecond *Adam*, then ever the firſt in himſelf was; he might loſe all his righteouſneſs: but the ſecond *Adam* cannot, hath not; ſo that if Chriſt may be damned, then thou mayeſt, elſe not.

uſe 4. Comfort to Gods people.

This likewiſe reproveth three ſorts of people.

uſe 5.

1. Such as are aſhamed of holineſs, Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their ſhame; & ſin, which is mans ſhame, is now their glory. The world hath raiſed up many falſe reports of holy courſes, calling it folly & preciſeneſs, pride, hypocriſie, and that whatſoever ſhews men may make, they are as bad as the worſt, if their ſins were writ in their foreheads. Hence it cometh to paſs, that many a man, who is almoſt perſwaded to be *a new man*, and to turn over a new leaf, dares not, wil not for ſhame of the world, enter upon religious courſes. What will they think of me then? (ſaith he) men are aſhamed to refuſe to drink healths, and hence maintain them lawful

A threefold reprehenſion.

Man for ſhame of the world are afraid to enter upon religious courſes.

Man made in a bleſſed eſtate.

Our gallants are aſham'd to ſtay a mile behind the faſhion: hence they will defend open and naked breaſts, and ſtrange apparel, as things comely. Oh time-ſervers! that have ſome *conſcience* to deſire to be honeſt, and to be reputed ſo, yet conform themſelves to all *companies*; if they hear others ſwear, they are aſhamed to reprove them; they are aſhamed to enter the liſts of holy diſcourſe in bad company, and they will pretend diſcretion, and we muſt not caſt pearls before ſwine, but the bottome of the buſineſs is, they are aſhamed to be holy. Oh fearful! It is a ſhame to be like God? Oh ſinful wretches! It is a credit to be any thing but religious, and with *many*, Religion is a ſhame. I wonder with what face thou dareſt pray, or with what look that wilt behold the Lord of glory, at the laſt day, who art aſhamed of him now, that will be admired of all men, Angels and Devils then? Doeſt thou look for wages from Chriſt, that are aſhamed to own Chriſt, or to wear his Livery.

2. It reproves them that hate holineſs, which is more then to be aſhamed of it.

Men that content themſelves with a certain meaſure of holineſs, and go no further.

3. It reproves them that content themſelves with a certain meaſure of holineſs; Perfect holineſs was *Adams* Image, whereby *he pleaſed God*, and ſhall a little holineſs content thee?

Now there are theſe three ſorts of them.

1. The *formaliſt*, who contents himſelf with ſome holineſs, as much as will credit him.

The form and name of Religion is *bonos*, honour ſometimes; but the power and practice of it is *onus*, a burden; hence men take up the

firſt,

firſt, and ſhake off the ſecond; And indeed the greateſt part take up this courſe, if they have no goodneſs, they ſhould be the ſhame, ſcorn, and table-talk of the times; therefore every man will for his honours ſake have this *form*. Now this form is according to the mould wherein he is caſt: If his acquaintance be but civil, he will be like them, if they be more exact, as *to pray, read, conferre*, he will not ſtay one inch behind them. If to be better then his companions, to bear the bell before them will credit him, he will be ſo whatever it coſt him; but yet he never will be ſo exact in his courſe as to be hated for it, unleſs he perceives the hatred he contracts from ſome men, ſhall be recompenced with the more love and credit by other men. He diſguiſeth himſelf according to the places or company he comes into. King *Joaſh* was a good man ſo long as *Jehoiada* the Prieſt lived. If a little Religion will ſerve to credit men that ſhall ſerve for that time; if more in another place, you ſhall then have them commending good men, good Sermons, good Books, and drop forth two or three good ſentences; what will they think of him then? they cover themſelves over with theſe Fig-leaves of common honeſty, to cover their nakedneſs; they bait all their courſes over with *honeſty*, that they may catch, for they fiſh only for credit. One may trap theſe people thus. Follow them in their private houſes, there is *worldlineſs, paſſion, looſneſs*; and to their private Chambers, there they ordinarily neglect or ſnuffle over

Man made in a bleſſed eſtate.

Formalmen conform to the company they keep.

The Formaliſts ſhuffling in Gods duties

Man made in a bleſſed eſtate.

duties to their private vain thoughts. In this Tyring-house you ſhall then ſee theſe *ſtage-players*, their ſhop-windows are ſhut, here no honeſty is to be ſeen ſcarce, becauſe their gain their reſpect comes not in at this door where none beholds them; let either Miniſter, or any faithful friend ſearch, try, diſcover, accuſe & condemn theſe men as rotten (though guilded) poſts, as unſound hollow-hearted wretches, their hearts will ſwell like Toads & hiſs like Snakes, and bark like Dogs againſt them that thus cenſure them, becauſe they rob the of their God they ſerved, their gain is gone.

Rom. 12.

Many men leave their ſinnes for fear of the puniſhment not becauſe they hate their ſins.

2. *The guilty ſelf-condemned ſinner*, that goes further in then the Formaliſt, and contents himſelf with ſo much holineſs as will quiet him; and hence all the heathen have had ſome Religon, becauſe they had ſome conſcience to trouble them. This man, if he hath lived in foul ſins, and begins to be wrackt and troubled for them, he will then confeſs & forſake thoſe ſins; but how? As a Dog doth his meat, not becauſe he hates his carrion, but becauſe he fears the cudgel; he performs holy duties, not becauſe he will uſe them, but becauſe he muſt uſe them, there is no quiet elſe. If *Conſcience* be ſtill, he omits duties: If *Conſcience* cry and ſtir, he falls to duties, and ſo hath his good mood, as *Conſcience* hath his fits. They boaſt and crow over hypocrites, becauſe the holineſs they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, and only to quiet the clamors of that. Thou doſt bribe, and ſo quiet (the Bailiffe) thy *Conſcience*, by thy *Praying*, *hearing*,

hearing, and *ſorrowing*, but *GOD* thy Judge hath heavy things to lay to thy charge, before whom thou ſhalt ſhortly with dread appear.

Man made in a bleſſed eſtate.

III. Ezek. 31. 10

3. *The pining and devout hypocrite*, that being purſued with the fear of hell, goes further, and labours for juſt ſo much holineſs as will ſave him only, and carry him to heaven at laſt. Hence the young man in the *Goſpel* came with that great queſtion to Chriſt which many unſound hearts come with to Miniſters now; *What he ſhould do to inherit eternal life?* Theſe people ſet up ſuch a man in their thoughts to be a very honeſt man, and one doubtleſs that ſhall be ſaved, and hence they will take him to be their copy and ſampler, and labour to do as he doth, and to live juſt as he lives, and to hold opinions as he holds, and ſo hope to be ſaved. They will ask very inquiſitively, *What is the leaſt meaſure of Grace*, and *the leaſt grain of Faith?* and the beſt Sermons are not ſuch as humble them moſt, but ſuch as flatter them beſt; wherein they may hear how well good deſires are accepted of by God; which if they hear to be of that virtue to ſave them, *God* ſhall be ſerved *only* with good deſires, and the Devil *in their actions* all their lives.

Many men labour for juſt ſo much holineſs as will ſave them.

Thus they make any thing ſerve for God; they labour not after ſo much holineſs as will honour Chriſt, but after juſt ſo much as will bear their charges to Heaven, and ſave themſelves. For this is one of the greateſt differences betwixt a Child of God and an hypocrite. In their obedience, the one takes up duties out of love to Chriſt, to have him; and hence

Many men would have holineſs not to honour Chriſt, but to bear their charges to Heaven.

Man made in a blessed estate.

hence he mourns daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul; and hence he mourns for his sins, because they may damn him. Remember that place therefore, 1 *Cor.* 15. *ult.*

Answ. 6. Gods Image must be renewed. To be like God is the fashion of Heaven, and Angels.

Lastly, labour to get this Image of *GOD* renewed again. Honest men will labour to pay their debts; this is *Gods debt*: How do men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God is Heavens fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear, then if thou hast the superscription and Image of the Devil, and not the Image of God upon thee, God and Christ wil never own thee at that day. Labour therefore to have *Gods Image* restored again, and Satans wash out, seek not to as many do, to purchase such and such a grace first: But,

How to gain the Image of God.

I. Rom. 6. 1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace: First, *put off the old man*, and then *put on the new*, Eph. 4.

II. 2. Labour for a melting tender heart for the least sin. Gold is then only fit to receive the impression when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

III. 3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that wil bear them out, grow like them in villany: so the very

very beholding the *glorious grace in Christ*, this great *Lord of Glory*, transformeth men into this *Image*, 2 *Cor.* 3. 17, 18. As the glass set full against the Sun: receives not only the beams, as all other dark bodies do but the image of the Sun: So the understanding with open face beholding Christ, is turned into the Image and likeness of Christ. Men now adayes look only to the best mens lives and see how they walk, and rest here; Oh look higher to this blessed face of God in Christ as thine own. As the application of the seal to the wax, Imprints the Image: so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principal Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and deprived of the glory of God.*

CHAP. III.

That all mankind is fallen by sin from that glorious estate he was made in, into a most woful and miserable condition.

The third Principle.

THe Devil abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen.* 3. 1, 2, 3. *&c.*

Now mans misery appears in these two thing

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

Mans misery in regard of sin.

1. His misery in regard of sin, appears in these particulars. 1. Every

Mans misery by his fall.

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus.

1.

First, if *Adam* standing, all mankind had stood; then it is equal, that he *falling*, all his posterity should fall. All our estates were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, its fit we should be partakers of his loss too.

2. Men were all in *Adam* as a whole countrey is in a Parliament.

But secondly, we are all in *Adam*, as a whole Country in a Parliament-man, the whole Country doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who being goodness it self, bears more good will to man, than he can, or could bear to himself; and being Wisdome it self, made the wisest choice, and took the wisest course for the good of man: For this made most for mans safety and quiet; for if he had stood, all fear of loosing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

And again, this was the sure way to have all mens estates preserved; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, & so to be more watchful, that he be not rob'd & so undo & procure the curses of so many thousands against him.

Adam

Adam was the head of mankind, & all mankind naturally are members of that head: & if the head invent and plot treason, and the head practise treason against the King or State, the whole body is found guilty, & the whole body must needs suffer; *Adam* was the poysoned root & cistern of all mankind; now the branches & streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom.* 2.4.

Mans misery by his fall.

Adam the head of mankind.

Oh that men would consider this sin, and that the consideration of it could humble Peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach & began the controversie betwixt God & Man. Next unto the sin against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that cryeth loudest in Gods ears for vengeance, day and night, against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghil, is not so great as of a favorite in Court. Little sins against light, are made horrible: no sin by any man committed, was ever against so much light as *Adam* had. This sin was the first that ever displeased *God*. Drunkenness deprives God of the glory of *Sobiety*; whoring, of *Chastity*; but

use.

The horrible nature of the first. sin.

Mans misery by his fall.

The sin of *Adam* defaced all the Image of God.

but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin ever did the mischief. This sin like a Captain hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an hard heart thou so much complainest of; thank this sin for that hellish darkness that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

The hainousness of *Adams* sin.

1. Apostasie.
2. Rebellion.
3. Unbelief.
4. Blasphemy.
5. Pride.

Oh consider these sins that are packt up in this evil. 1. Fearful *Apostasie* from God like a devil. 2 Horrible *Rebellion* against God in joining sides with the Devil & taking Gods greatest enemies part against God. 3. Woful *Unbelief*, in suspecting Gods threats to be true. 4. Fearful *Blasphemy* in conceiving the Devil (Gods enemy & mans murderer) to be more true in his temptations, than God in his threatning. 5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a stair to rise higher, and to be like God himself.

6. Contempt of God.
7. Unthankfulness.
8. Theft.
9. Idolatry.

6. Fearful *contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

7. Horrible *Unthankfulness*, when *God* had given him all but one tree, and yet he must be fingring that too.

8. Horrible *Theft*, in taking that which was none of his own.

9. Horrible *Idolatry*, in doting upon, and loving the creature more then God the Creator, who is blessed for ever. You

You therefore that now ſay, no man can ſay, black is your eye, you have lived civilly all your dayes, look upon this one grievous ſin, take a full view of it, which thou haſt never ſhed one tear for as yet, and ſee thy miſery by it, and wonder at Gods patience, he hath ſpared thee, who was born branded with it, and haſt lived guilty of it, and muſt periſh for ever for it, if the Lord from Heaven pitty thee not.

Mans miſery by his fall.

Secondly, dead in ſin.

But here is not all conſider ſecondly, every man is born ſtark dead in ſin, *Epheſ.* 2. 1. he is born empty of every inward principle of life, void of all grace, and hath no more good in him, (whatſoever he thinks) than a dead carrion hath. And he is under the power of ſin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead ſoul up and down in.

'Tis true (I confeſs) many wicked men do many good actions, as *praying*, *hearing*, *Almeſ-deeds*, but it is not from any inward principle of life. Eternal motives, like *plummets* on a dead (yet artificial) clock, ſet them a running. *Jehu* was zealous: but it was only for a Kingdome: the Phariſees gave *alms*, only to be ſeen of men. If one write a Will with a dead mans hand deceaſed, that Will cannot ſtand in any Law, it was not his Will, becauſe it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear*, and *pray* ſometimes. Self love ſtirs up ſtrange deſires in men, ſo that we may

Beſt actions of the wicked, how ſinfull.

Mans misery by his fall.

may ſay, this is none of Gods act by his grace in the ſoul, but pride and ſelf-love. Bring a dead man to the fire, and chafe him, and rub him who may produce ſome heat by this external working upon him, but take him from the fire again and he is ſoon cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knock of a chiding, ſtriving *Conſcience*, he has ſome heat in him, ſome affections, ſome fears, ſome deſires, ſome ſorrow ſtirred, yet take him from the *Miniſter*, and his chafing *Conſcience*, and he grows cold again preſently, becauſe he wants an inward principle of life.

uſe. 2. Of lamentation.

Which point might make us to take up a bitter lamentation for every natural man. It is ſaid, *Exod.* 12. 30. *That there was a great cry in Egypt, for there was not an houſe wherein there was not one found dead.* O Lord, in ſome towns and families; what a world of theſe are there? Dead husband, dead wife, dead ſervants, dead children, walking up and down with their ſins, (as Fame ſaith ſome men do after death) with grave cloaths about them; and God only knows whether ever they ſhal live again or not. How do men lament the loſs of their dead Friends! Oh thou haſt a pretious ſoul in thy boſome ſtark dead; therefore lament thine eſtate, and conſider it ſeriouſly.

How every Natural man is dead while he lives.

1 Dead men cannot ſtir.

Firſt, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or do any good action, if Heaven it ſelf did lie at the ſtake for doing it, nor offer

to

to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy man may think of evill things, as of the ſins of the times, the thought of thoſe evil things, is good, not evil; ſo *è contra.*

Mans miſery by his fall.

Secondly, a dead man fears no dangers, though never ſo great, though never ſo near. Let Miniſters bring a natural man tydings of the approach of the devouring plagues of God denounced, he fears them not.

2. Dead men fear no danger.

Thirdly, a dead man cannot be drawn to accept of the beſt offers. Let *Chriſt* come out of Heaven, and fall about the neck of a natural man, & with tears in his eyes beſeech him to take his blood, himſelf, his Kingdom, and leave his ſins, he cannot receive this offer.

3. Dead men refuſe the beſt offers.

Fourthly, a dead man is ſtark blind, and can ſee nothing, and ſtark deaf, & hear nothing, he cannot taſte any thing: ſo a natural man is ſtark blind, he ſees no God, no Chriſt, no wrath of the Almighty, no glory of Heaven; He hears the voice of a man, but he hears not the voice of God in a Sermon, *He ſavoureth not the things of Gods Spirit.*

4. Dead men neither hear nor ſee. Mat. 23. 37. 38.

Fiftly, a dead man is ſenceleſs, and feels nothing: ſo, caſt mountains of ſin upon a wicked man, he feels no hurt until the flames of hell break out upon him

5. Dead men are ſenſleſs.

Sixthly, a dead man is a ſpeechleſs man, he cannot ſpeak unleſs it be like a Parret.

6. Dead men are ſpeechleſs.

Seventhly, he is a breathleſs man; a natural man may ſay a prayer, or deviſe a prayer out

7. Dead men are breathleſs.

Mans misery by his fall.

of his memory and wit, or he may have a few short-winded wishes; but to pour out his soul in prayer, in the bosome of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family prayer; Why? They are dead men, and lie rotting in their sins.

8. Dead men want beauty.

Eightly, a dead man hath lost all beauty: so a meer natural man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels, and shall one day be an abhorring to all flesh.

9. Dead men have worms gnawing on them.

Ninthly, a dead man hath his worms gnawing him: so natural men have the worm of conscience breeding now: which will be gnawing them shortly.

10. Dead men are cast into the grave.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: So God may let some fearful judgment loose, and say to it. Take this dead soul out of my sight, *&c.* It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live again. Oh wonder thou, that ever God should let the live, that hast been rotting in thy sin, twenty, thirty, perhaps sixty years together.

III. Natural men are born full of sin.

III. Every natural man and woman is born *full of all sin*, *Rom.* 1.29. as full as a Toad is of poyson, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every

every piece of his ſoul is full of ſin; their hearts are bundles of ſin: hence *Solomon* ſaith, *Fooliſhneſs is bound up in the heart of a child*; whole treaſure of ſin. *An evil man* (ſaith Chriſt) *out of the evil* treaſure *of his heart, bringeth forth evil things*; nay, raging ſeas of ſin. *The tongue is a world* of miſchief. What is the heart then? *For out of the abundance of the heart the tongue ſpeaketh*: ſo that look about thee and ſee, whatever ſin is broached, and runs out of any mans heart into his life through the whole world, all thoſe ſins are in thine heart; thy mind is a neſt of all the foul Opinions, Hereſies, that ever were vented by any man; thy heart is a ſtinking ſinkhole of all Atheiſm, Sodomy, Blaſphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; ſo that if thou haſt any good thing in thee, it is but as a drop of Roſewater in a boul of poyſon; where fallen, it is all corrupted.

Mans miſery by his fall.

Iſa. 20. Jam. 3. 6.

It is true, thou feeleſt not all theſe things ſtirring in thee at one time, no more than *Hazael* thought he was or ſhould be ſuch a blood-ſucker, when he asked the Prophet *Eliſha* if he were a *Dog*; but they are in thee like a neſt of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrel, which runs not out, becauſe thou happily wanteſt the temptation or occaſion to broach & tap thine heart, or becauſe of God's reſtraining grace by *Fear*, *Shame*, *Education*, and *good Company*, thou art reſtrained and bridled up; and therefore when one came to

Hazael. and *Eliſha.*

Mans misery by his fall.

Francis Spira.

comfort that famous picture, pattern & monument of Gods justice by seven years horrour, & grievous distress of conscience: when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the creation, as he conceived; he replyed, that he should have been worse than every *Manasses* was, as if he had lived in his time, and been on his throne.

Mr. *Bradford.*

Mr. *Bradford* would never have loockt upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say, *In this my vile breast remains that sin, which without Gods special grace I should have committed as well as he.* Oh me thinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civil life, such as through education have been washed from all foul sins, they were never tainted with whoredome, swearing, drunkenness, or prophanness, and here they think themselves so safe, that God cannot sin in his heart to have a thought of damning them.

Oh consider of this point, which may make thee pull thine hair from thine head, & turn thy cloaths to sackcloth, and run up and down with amazement and paleness in thy face, and horrour in thy conscience, and tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? Oh thou art full of rottenness, of sin within. Guilty, not before men

men, as the sins of thy life make thee, but before God, of all the sins that swarm and roar in the whole World at this day, for God looks to the heart; guilty thou art therefore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-oppression, heart-idolatry: and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isai.* 57. 17. *For the iniquity of his covetousness* (saith our translation) *I smote him*; but the *Hebrew* renders it better, for *the iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him* As a King is angry and musters up his Army against rebels, not only which brings his souldiers out to fight: but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are already armed to fight against *God*, the *Watchward* or *alarm* of any temptation. Nay, I dare affirm and will prove it, that these sins provoke God to anger, and are as bad, if not worse than the sins of thy life; For,

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Sins of the heart worse then the sins of the life.

1. The sin of thine heart or nature is the cause, the womb, that contains, breeds, brings forth, suckels all the liter, all the troop of sins that are in thy life; and therefore giving life and being to all other, it's the greatest sin.

2. Sin is more abundantly in the *heart* then in the life. An actual sin is but a little breach made by the sea of sin in thine heart, where al sin, all poyson is met and mingled together Every actual sin is but as a shred broken off from the great botto ne of sin in the heart;

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and hence Christ saith, *out of the abundance of the heart the mouth speaketh; and out of the evill treasure of the heart we bring forth evil things.* A man spending money (I mean *sin* in the life) is nothing to his treasure of sin in the heart.

3. Sins in the heart break out like sparks in the actions. Rom. 7.

3: Sin is continually in the heart. Actual sins of the life flie out like sparks and vanish, but this brand is alwayes glowing within: the toad spits poyson sometimes, but it retains & keeps a poysonful nature alwaies. Hence the Apostle calls it. *Sin that dwells in me*; that is, which alwayes lies and remains in me. So that in regard of the sins of thy heart, thou doest rend in pieces and break; 1. All the Laws of God. 2. At one clap. 3. Every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am alwaies grieving God, at all times, whatsoever I do.

4. Sin of the life is as in the porch; but sin in the heart is as in the House.

4. Actual sins are only in the life and outward porch; sins of the heart are within the inward House. One enemy within the City is worse than many without; a Traytor on the Throne is worse then a Traytor in the open field. The heart is *Christs throne.* A Swine in the best room is worse then in the outward house. More I might say, but thus you see, sins of the *life*, are not so bad, nor provoke Gods wrath so fiercely against thee, as the sins of thine *heart*. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament tha in regard of thy

sins

ſins *there*, thou art as bad as any; mourn not ſo much meerly that thou haſt ſinned, as that thou haſt a nature ſo ſinful, that it is thy nature to be proud, and thy nature be vain and deceitful, and loath not only thy ſins, but thy ſelf for thy ſin, being brim-ful of unrighteouſneſs. But here is not all, conſider fourthly.

Mans miſery by his fall.

Sins of the heart provoke God more than the ſins of the life.

IV. *That whatever a natural man doth is ſin*; as the inſide is full, ſo the outſide is nothing elſe but ſin, at leaſt in the ſight of an holy God, though not in the ſight of blinde ſinful men. Indeed he may do many things, which for the matter of them are good, as he may *give alms*, *pray*, *faſt*, *come to Church*, but as they come from him they are ſin; as a man may ſpeak good words, but we cannot endure to hear him ſpeak, becauſe of his ſtinking breath which defiles them: ſome actions indeed from their general nature are *indifferent*, for all *indifferences*, lye in *generals*; but every deliberate action conſidered in *Individuo*, with all its circumſtances, as *time*, *place*, *motive*, *end*, is either morally good, or morally evill, as may be proved eaſily; morally good in good men, morally evill in unregenerate and bad men: For let us ſee particular actions of wicked men.

IV. Every action is ſinfull, as coming from a natural man.

Actions of wicked men are only evil.

1. All their *thoughts* are onely evil, and that continually, *Gen.* 6. 5.

1 Thoughts.

2. All their *words* are ſins, *Pſal.* 50. 16 *their mouths are open ſepulchers*, which ſmell filthy when they are opened.

2. Words. Rom. 3. 3.

3. All their *Civil actions* are ſins, as their

3. Civil actions.

Mans misery by his fall.

eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

4. Religious actions.

4. All their *religious actions*, are sins, as coming to Church, praying. *Prov* 15 8, 9. 28. 9. Fasting and mourning; roar and cry out of thy self till dooms day, they are sins, *Isai.* 58.

5. Zealous actions.

5. All their most *zealous actions* are sins, as *Jehu*, who kild all *Baals* Priests; because his actions was outwardly and materially good, therefore God rewarded him with temporal favors, but because he had a Haks eye to get and settle a Kingdom to himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea.* 1. 4.

6. Wisdom.

6. Their wisdom is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdome of theirs is sin, *Rom.* 8. *The wisdom of the flesh is enmity against God.*

Thus all they have or do, are sins; for how can he do any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but only out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never

Wicked men want a principle of love to God and Christ.

ver ſo much, all that he doth, being done out of love to himſelf, God abhores all that he performs; all the good things a wicked man doth, are for himſelf, either for ſelf-credit, or ſelf-eaſe, or ſelf-content, or ſelf-ſafety, he ſleeps, prayes, hears, ſpeaks, profeſſeth for himſelf alone; hence acting alwayes for himſelf, he committeth the higheſt degree of idolatry, he plucks God out of his Throne, and makes himſelf a *God*, becauſe he makes himſelf his laſt end in every action: for a man puts himſelf in the room of God as well by making himſelf his *finis ultimus*, as if he ſhould make himſelf *Primum principium*. Sin is a forſaking or departing from God. Now every natural man remaining alwayes in a ſtate of ſeparation from God, becauſe he always wants the bond of union, which is faith, is alwayes ſinning; Gods curſe lies upon him, therefore he brings out nothing but bryers and thorns.

Mans miſery by his fall.

Jer. 20. 13.

Deut. 30.

Obj. But you wilt ſay, *If our praying and hearing be ſin, why ſhould we do theſe duties? We muſt not ſin.*

Object.

Anſ. 1. Good duties are good in themſelves, although coming from thy vile heart, they are ſins.

Anſw.

It is leſs ſin to do them, than to omit them; therefore if thou wilt go to Hell, go in the faireſt Path thou canſt in thither.

Venture and try, it may be God may hear, not for thy prayers ſake, but for his names ſake. The *unjuſt Judge* holp the *poor Widow*, not becauſe he loved her ſuit, but for her *importunity*;

Why good duties muſt be performed though we ſin in doing them.

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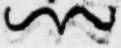

portunity; and ſo be ſure thou ſhalt have nothing if thou doſt not ſeek: What though thou art a Dog, yet thou art alive, and art for the preſent under the Table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee him; it may be, thou mayſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time, like a filthy Toad, ſpit thy venome in the face of God, that he hath never been quit of thee: Oh look upon that black bill that will one day be put in againſt thee at the great day of account, where thou muſt anſwer with flames of fire about thine ears, not only for thy drunkenneſs, thy bloody oathes and whoring, but for all the actions of thy ſhort life, and juſt ſo many actions, ſo many ſins.

Some men think God beholding to them for any good action.

Thou haſt painted thy face over now with good duties and good deſires; and a little honeſty among ſome men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from. But when thy painted face ſhall be brought before the fire of Gods wrath, then thy vileneſs ſhall appear before Men and Angels. Oh know it, that as thou doſt nothing elſe but ſin, ſo God heaps up wrath againſt the dreadful day of wrath.

Thus much for mans miſery in regard of *ſin*

Now followeth his miſery in regard of the *conſequents* or miſeries that follow upon ſin. And theſe are.

1. *Pre-*

Mans misery by his fall.

Mans misery in regard of consequents.

{1. *Present.*
{2. *Future.*

Mans present miseries.

First, mans present miseries that already lie on him for sin, are these seven, that is,

I.

First, *GOD is his dreadful enemy, Psal.* 5. 5.

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. 2. By their threats. 3. By their blows. So God,

1. Hides his face from every natural man, and will not look upon him, *Is.* 59. 2.

2. God threatens, nay curseth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloody lashes on their souls and bodies.

Never tell me therefore that God blesseth thee in thine outward estate; no greater sign of Gods wrath, then for the Lord to give thee the swing, as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and Earth.

An outward estate no certain sign of Gods blessing.

II.

Secondly, *God hath forsaken them, and they have lost God, Ephes.* 2. 12. It is said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *God*, without *bread*, and therefore the dung of worldly contentments are esteemed so much of, thou hast lost the sight of God, and the favour of God, and the special protection of God,

Isa. 55. 6.

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God, and the government of God. *Cains* punishment lies upon thee in thy natural estate, thou art a *Runnagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This loss made *Saul* cry out in distress of conscience, 1 *Sam.* 28. 15. The Philistims make warre against me, *and God is departed from me*; the loss of the sweetness of whose presence, for a little while only, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* Whereas thou hast lost God all thy life time. Oh, thou hast an heart of brass, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desparate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lieth upon thee, thou that canst not mourn for this loss.

God is a wicked mans Judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his hangman, fire his torment.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the Law, which cries *Treason, treason,* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *Murder, murder,* against the Son of God, *Joh.* 3. 18. so that every natural man is damned in Heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavy witness: This world is thy Jayl, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never go

go out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

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Fourthly, being condemned take him Jaylour, *he is a bondslave to Satan, Eph.2.3.* for, *his servants ye are whom ye obey*, saith Christ. Now every natural man doth the devils drudgery, and carries the devils pack; and howsoever he saith, he defieth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compel a man to sin against his will, yet he hath power.

First, To present and allure mans heart by a sinful temptation. 1.

Secondly, To follow him with it, if at first he be something shie of it. 2.

Thirdly, To disquiet and wrack him if he will not yeild, as might be made to appear in many instances. 3.

Fourthly, Besides, he knows mens humors, as poor, wandring, beggarly Gentlemen do their friends in necessity (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. Oh he is in a fearful slavery, who is under Satans dominion; who is, 4.

Mans fearful slavery under Satan.

1. A *secret enemy* to thee. 1. A secret enemy.

2. A *deceitful enemy* to thee, that will make a man believe (as he did *Evah*, even in her integrity) that he is in a fair way, when his condition is miserable. 2. A Deceitful enemy.

3. He

Mans misery by his fall

3. A cruel enemy.

3. He is a *cruel enemy*, or Lord over them that be his ſlaves, 2 *Cor.*4.3. he gags them ſo that they cannot ſpeak,(as that man that had a *dumb devil*) neither for God, nor to God, in prayer; he ſtarves them, ſo as no Sermon ſhall ever do them good; he robs them of all they get in Gods Ordinances, within three hours after *the market*, the Sermon is ended.

4. A ſtrong enemy.

4. He is *a ſtrong enemy*, *Luke* 11.21. So that if all the Devils in Hell are able to keep men from coming out of their ſins, he will: ſo ſtrong an enemy, that he keeps men from ſo much as ſighing or groaning under their burdens and bondage, *Luke* 11.21. *When the ſtrong man keeps the Palace, his goods are in peace.*

5. An enemy of darkneſs. 1 Pet. 2.9.

Fifthly, *He is caſt into utter darkneſs*: as cruel Jaylours put their priſoners into the worſt dungeons; ſo Satan doth natural men, 2 *Cor.*4.3,4. they ſee no God, no Chriſt, they ſee not the happineſs of the Saints in light, they ſee not thoſe dreadful torments that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-paths which thouſands wander from God in, they have no Lamp to their feet to ſhew them where they erre. Thou that art in thy natural eſtate, art born blind, and the Devil hath blinded thine eyes more *by* ſin, and God in juſtice hath blinded them worſe *for* ſin, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſs, where thou haſt not a glimpſe of any ſaving truth.

6. A perpetual enemy.

Sixthly, *They are bound hand and foot in this eſtate,*

eſtate, and cannot come out, *Rom.* 5. 6. 1 *Cor.* 2. 14. for all kind of ſins, like chains, have bound every part and faculty of man ſo that he is ſure for ſtirring; and thoſe are very ſtrong in him, they being as dear as his members, nay as his life, *Col.* 3. 7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Fleſh* ſaith, Oh it is too ſtrict a courſe, farewell then merry dayes, and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to do it. Thou mayeſt hang down thy head like a Bulruſh for ſin, but thou canſt not repent of ſin; thou mayeſt preſume, but thou canſt not believe; thou mayeſt come halfway, and forſake ſome ſins, but not all ſins; thou mayeſt come and knock at Heavens gate, as the *fooliſh Virgins* did; but not enter in and paſs through the gate; thou mayeſt ſee the Land of *Canaan*, and take much pain to go into *Canaan*, and mayeſt taſte of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou lie bound, hand and foot, in this woful eſtate, and here thou muſt lie and rot like a dead carkaſs in his grave, until the Lord come and roul away the ſtone, and bid thee come out and live.

Mans miſery by his fall.

Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper-wall of thy body between thy ſoul and eternal flames. How ſoon

7. Wicked men are near Hell.

Mans misery by his fall

ſoon may God ſtop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muſſler is before thine eyes, God knows how ſoon the ladder may be turned, thou hangſt but by one rotten twined thread of thy life, over the flames of hell every hour.

Thus much of mans *preſent* miſeries.

Mans future miſeries.

Now followeth his *future* miſeries, which are to come upon him hereafter.

1: Wicked men die deſperately.

They muſt die either by a ſudden, ſullen, or deſparate death, *Pſal.* 89. 48. which though it is to a child of God a ſweet ſleep, yet to the wicked it is a fearful curſe proceeding from Gods wrath, whence like a Lion, he tears body and ſoul aſunder; death cometh hiſſing upon him like a fiery Dragon with the ſting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which then they muſt forſake, and carry nothing away with them, but a rotten winding ſheet. It is the beginning of all their woe, it is the Captain that firſt ſtrikes the ſtroke, and then Armies of endleſs woes follow after, *Rev.* 6.2. Oh thou hadſt better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall not as men from a ſteep hill, not knowing where they ſhal fal; *now* repentance is too late, eſpecially if thou hadſt lived under means before, it is either cold repentance, when the body is weak, and the heart is ſick, or an hypocritical repentance, only for fear of Hell, and

and therefore thou ſayeſt, *Lord Jeſus receive my ſoul*, Nay commonly then, mens hearts are moſt hard, and therefore men die like lambs, and cry not out; then its hard plucking thy ſoul from the Devils hands, to whom thou haſt given it all thy life by ſin; and if thou doſt get it back, doſt thou think that God will take the Devils leavings? Now thy day is paſt, and darkneſs begins to overſpread thy ſoul, now flocks of Devils come into thy Chamber, waiting for thy ſoul, to fly upon it as a maſtive Dog when the door is opened. And this is the reaſon why moſt men die quietly that lived wickedly, becauſe Satan then hath them as his own prey; like *Pirats* who let a Ship paſs that is empty of goods, they ſhoot commonly at them that are richly loaden. The Chriſtians in ſome parts of the primitive Church took the Sacrament every day, becauſe they did look to die every day, But theſe times wherein we live, are ſo poyſoned and glutted with their eaſe, that it is a rare thing to ſee the man that looks death ſtedfaſtly in the face one hour together: but death will lay a bitter ſtroke on theſe one day.

Mans miſery by his fall.

Moſt men die quietly that live wickedly.

II. After death they appear before the Lord to judgement, *Hebr.* 9. 27. their bodies indeed rot in their graves, but their ſouls return before the Lord to judgement. *Eccl.* 12. 7. The general judgement is at the end of the World, when both body and ſoul appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately

II. After death the ſoul is immediately condemned before God.

Mans misery by his fall.

Particular judgement.

1. Men should die the first day of life.

diately at the end of his life, where the soul is condemned onely before the Lord.

You may perceive what this particular judgement is, thus, by these four conclusions.

1. That every man should die the first day he was born, is clear; for *the wages of sin is death*; in justice therefore it should be paid of a sinful creature as soon as he is born.

2. Christ the Saviour of all men in this life.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim.* 4. *He is the Saviour of all men*, (that is) not a Saviour of eternal preservation out of hell, but a Saviour of temporal reservation from dropping into hell.

3. This life, a time for men to make peace with God.

3. That this space of time thus begged by Christ, is that season, wherein onely a man can make his peace with a displeased God, 2 *Cor.* 6. 2.

4. When death comes 'tis too late to make peace with God.

4. That if men do not thus within this curt of time, when death hath dispatched them, judgement onely remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himself* (saith the Apostle, 1 *Cor.* 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemn themselves *in this life*, therefore at *the end of it*, God will judge them. All natural men are lost in this life, but they may be found and recovered again, but a mans loss by death is irrecoverable, because there is no mean

Mans loss after death is irrecoverable.

means after death to reſtore them, there is no friend to perſwade, no Miniſter to preach, by which faith is wrought, and men get into Chriſt, there is no power of returning, or repenting then: for night is come, and the day is paſt.

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for by death all means are cut off. After death all the thoughts of the wicked are taken up with the burden of wrath.

Again the puniſhment is ſo heavy, that they can only bear wrath, ſo that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out, *I am tormented*. Oh that the conſideration of this point might awaken every ſecure ſinner! What wil become of thine immortal ſoul when thou art dead? Thou ſayſt, *I know not, I hope well*. I tell the therefore, that which may ſend thee mourning to thy houſe, and quaking to thy grave, if thou dyeſt in this eſtate, thou ſhalt not dye like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewell God for ever, when thou art dead.

The terror of mans particular judgement.

Now the Lord open your eyes to ſee the terrours of this particular judgement; which if you could ſee, (unleſs you were made) it would make you ſpend whole nights and days in ſeeking to ſet all even with God.

I will ſhew you briefly the manner and nature of it in theſe particulars.

1. The ſoul dragged from the body.

1. The ſoul ſhall be dragged out of thy body, as out of a ſtinking priſon, by the Devil the jaylour, into ſome place within the bowels of the third Heavens, and there thou ſhalt ſtand ſtript of all friends, all comfort, all creatures, before the preſence of *God*, *Luke* 9. 27.

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as at the Assizes, first the Jaylor brings the Prisoners out.

2. The soul receives a new light.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought, with guilty eyes look with terrour upon the Judge. Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Johovah*, which sight shall strike thee with that hellish terrour, and dreadful horrour, that thou shalt call to the mountains to cover thee. *Oh Rocks, Rocks, hide me from the face of the Lamb*, Rev. 6. *ult.*

3. All sin shall come to thy mind.

3. Then all the sins that ever thou hast or shalt commit, shall come fresh to thy mind, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then will be in stead of a thousand witnesses, and every sin then with all the circumstances of it, shall be set in order, armed with Gods wrath round about thee, *Psal.* 50. 21. As Letters writ with the juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloody Bil of indictment thy conscience hath against thee *now*; but when thou shalt stand near unto God, a consuming fire, then what an heavy reckoning will appear? It may be thou hast left many sins now, and goest so far and profitest so much, that no Christian can discern thee; nay thou thinkest thy self in a safe estate: but yet there is one leak in the ship that will sink thee; there is one secret hidde

hidden ſin in thine heart, which thou liveſt in, as all unſound people do, that will damn thee. I tell thee, as ſoon as ever thou art dead and gone, then thou ſhalt ſee where the knot did bind thee, where thy ſin was that now hath ſpoiled thee for ever, and then thou ſhalt grow mad to think; *Oh that I never ſaw this ſin I loved, lived in, plotted, perfected mine own eternal ruine by, untill now, when it is too late to amend.*

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4. Then the Lord ſhall take his everlaſting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor ſhall Chriſt be offered thee any more, no ſpirit to ſtrive with the any more, and ſo ſhall paſs ſentence, though haply not vocally, yet effectually upon thy ſoul, the Lord ſaying, *Depart thou curſed.* Thou ſhalt ſee indeed the glory of God that others find, but to thy greater ſorrow ſhalt never taſte the ſame, *Luke* 13. 28.

3. God takes his farewell of thee.

5. Then ſhall God ſurrender up thy forſaken ſoul into the hands of Devils, who being thy Jaylors; muſt keep thee till the great day of Account ſo that as thy friends are ſcrambling for thy goods, and worms for thy body; ſo devils ſhall ſcramble for thy ſoul. For as ſoon as ever a wicked man is dead, he is either in Heaven or in Hell. Not in Heaven, for no unclean thing comes there: if in Hell, then

5. The ſoul ſurrendred into the hands of the Devil: For wicked men as ſoon as dead, are in hell.

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amongst devils, there shall be thine eternal lodging. 1 *Pet.* 3. 19. and hence thy forlorn soul shall lie mourning for the time past, *now*, 'tis too late to recall again; groaning under the intollerable Torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come; waiting for that fearful hour, when the last Trump shall blow, and then body and soul meet to bear that wrath, that fire that shall never go out. Oh therefore suspect and fear the worst of thy self now, thou hast seldom or never, or very little troubled thy head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidence already, that he will; know, that it is possible thou mayest be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldest with tears of blood. If either the Muffler of Ignorance shall be before thine eyes, like a Handkerchief about the face of one condemned; or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little for thy sins, and resolvest never to do the like again) peace to thy soul, thou art one that after death shal appear before the Lord to judgement; thou that art thus condemned now, dying so, shall come to thy fearfull judgement after death.

After death no time to make peace with God.

There shall be a general judgment of soul and body at the end of the world, wherein they

they ſhall be arraigned and condemned before the great Tribunal ſeat of Jeſus Chriſt, *Jude* 14, 15. 2 *Cor.* 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, then ſad thoughts of this fiery day.

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But thou wilt ask me, *How it may be proved, that there will be ſuch a day?*

Object.

I anſwer, Gods juſtice calls for it: this world is the ſtage where Gods *patience* and *bounty* act their parts, and hence every man will profeſs and conceive, becauſe he feels it, that God is mercifull, but Gods *Juſtice* is queſtioned, men think God to be all mercy and no juſtice; all honey, and no ſting; now the wicked proſper in all their ways, are never puniſhed, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore becauſe this *Attribute* ſuffers a totall eclipſe almoſt now, there muſt come a day wherein it muſt ſhine out before all the world in the glory of it, *Rom.* 2. 5.

Anſw. Why there muſt be a day of judgement.

The ſecond reaſon is from the glory of Chriſt: he was accuſed, araign'd, condemn'd by men, therefore he ſhall be the judge of them, *John* 5. 27. for this is an ordinary piece of Gods providence towards his people, the ſame evil he caſts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpoſe to make *Joſeph* Ruler over all *Egypt*, but firſt he maketh him a ſlave. God had a meaning to make Chriſt judg of men, therefore firſt he ſuffers him to be judged of men.

Queſt. *But when ſhall this judgement day be?*

Object.

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Answ. When all the elect are called, then wo to the world. *Lot* being gone *Sodom* was burnt.

Answ. Though we cannot tell the day and how particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isai.* 1. 9. when these pillars are taken away, then wo to the World, as when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not onely the scattered visible Jews, but the whole body of the *Israelites* must first be called, and have a glorious Church upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will enforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Object. Quest. *But how shall this Judgement be?*

Answ. The manner of the last judgement. *Ans.* The Apostle describes it, 1 *Thes.* 4. 16. 17.

1 Christ comes. 1. Christ shall break out of the third Heaven, and be seen in the air, before any dead arise; and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. The Arch-Angels voice heard. 2. Then shall the voice of the *Arch-Angel* be heard: now this *Arch-Angel* is Jesus Christ himself, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaken shout say, *Rise you dead, and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. The Trump blows. 3. Then the Trump shall blow, and even as at the giving of the Law, *Exod.* 19. its said, *the Trumpet sounded*, much more louder shall it

is now found when he comes to judge men that have broken the Law.

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4. Then ſhall the dead ariſe: the bodies of them that have died in the Lord ſhall *riſe firſt*, then the others that live, ſhall (like *Enoch*) be tranſlated, and charged, 1 *Cor.* 15.

4. The dead ariſe.

5. When thus the Judge and Juſtices are upon their Bench at Chriſts right hand on their Throns, then ſhall the guilty priſoners be brought forth, and come out of their graves like filthy Toads againſt this terrible ſtorm: Then ſhall all the wicked that ever were, or ever ſhall be, ſtand quaking before this glorious Judge, with the ſame bodies, feet, hands, to receive their doom.

5. The Judge upon the Bench.

Oh conſider of this day thou that liveſt in thy ſins now, and yet art ſafe, there is a day coming wherein thou may'ſt, and ſhalt, be judged.

Sinner conſider the day of judgement.

1. Conſider *who* ſhall be thy Judge: why, *Mercy*, *Piety*, *Goodneſs* it ſelf, even Jeſus Chriſt that many times held out his bowels of compaſſion towards thee. A Child of God may ſay, yonder is my *brother*, *friends*, *husband*; but thou may'eſt ſay, yonder is mine *enemy*. He may ſay at that day, yonder is he that ſhed his blood to ſave me; thou may'ſt ſay, yonder he comes whoſe heart I have pierced with my ſins, whoſe blood I have deſpiſed. They may ſay, O come Lord Jeſus, and cover me under thy wings. But thou ſhalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

1. Who is the Judge?

2. Conſider the manner of his coming, 2 *Theſ.* 1.

2. His coming is in flames of fire.

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2 *Thes.* 1.7. He shall come in flaming fire, the Heavens shall be on a flame, the Elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearful cry is there made? When all the world shall cry, Fire, fire, and run up and down for shelter to hide themselves, but cannot find it, but say, Oh! now the gloomy day of blood and fire is come; here's for my pride, here's for my oaths, and the wages for my drunkenness, security, and neglect of duties.

3. The accusations against wicked men.

3. In regard of the heavy accusations that shall come against thee at that day. There's never a wicked man almost in the world, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredom*, *self-pollution*, speculative *wantonness*, men with *men*, women with *women*, as the Apostle speaks, *Rom.* 1. At this day, all the world shall see and hear these privy pranks, then the Books shall be opened. Men will not take up a foul business, nor end it in private, therefore there shall be a day of publick hearing; things shall not be suddenly shuffled up, as carnal thoughts imagine, *viz.* That at this day, first Christ shall raise the dead, and then the separation shall be made, & then the sentence past, and then suddainly the Judgment day is done. No, no, it must take up some large quantity of time, that all the world may see the secret sins of wicked men in the world, and therfore it may be made evident from all

Eccles. ult. ult.

The Kingly office of Christ may probably last longer then his private administration.

Scripture

Scripture and Reaſon, that this day of Chriſts kingly Office in *Judging* the world, will laſt happily longer then his private adminiſtation; now (wherein he is leſs glorious) in *governing the world.* Tremble thou time-ſerver, tremble thou hypocrite, tremble thou that liveſt in any ſecret ſin under the all-ſeeing eye of this Judge, thine own conſcience indeed ſhall be a ſufficient witneſs againſt thee, to diſcover all thy ſins at thy particular judgement, but all the world ſhall openly ſee thine hidden, cloſe courſes of darkneſs, to thine everlaſting ſhame at this day.

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4. In regard of the fearful ſentence that then ſhall be paſſed upon thee; *Depart thou curſed creature into everlaſting fire, prepared for the devil and his Angels.* Thou ſhalt then cry out. Oh mercy, Lord! Oh a little mercy! No, will the Lord Jeſus ſay, I did indeed once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt plead again, Lord if I muſt depart, yet bleſs me before I go: No, no, Depart *thou curſed.* Oh but, Lord, if I muſt depart curſed, let me go into ſome good place; No, depart thou curſed *into hell fire.* Oh Lord that's a torment I cannot bear; but if it muſt be ſo, Lord, let me come out again quickly; No, depart, thou curſed into *everlaſting* fire. Oh lord, if this be thy pleaſure, that here I muſt abide, let me have good company with me. No, depart thou curſed into everlaſting fire *prepared for the Devil and his Angels.* This ſhall be thy ſentence. The hearing of which may make the rocks to rent, ſo

4. The ſentence that ſhall paſs againſt thee.

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so that, go on in thy sin and prosper, despise and scoff at Gods Ministers and profper, abhor the power and practise of Religion, as too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadful Judge, a doleful sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

V. Gods wrath shal be poured out on body and soul.

5. When the Judgement day is done, then the fearful wrath of God shall be poured out and piled upon their bodies and souls, and the breath of the Lord, like a stream of brimstone shall kindle it, and here thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgement. *Rev* 21. 8.

Wherein consists the wrath of God.

Now this wrath of God consists in these things.

1. Absence from God.

1. Thy soul shall be banished from the face and blessed sweet presence of God & Christ, and thou shalt never see the face of God more. It is said *Acts* 20. that *they wept sore because they should see* Pauls *face no more.* Oh, thou shalt never see the face of *God*, *Christ*, *Saints* and *Angels* more. Oh, heavy doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh the! Men that have their sores running upon them, must be shut up from the presence of men sound and hole. Oh, thy sins like plague sores, run on thee, therefore thou must be shut out like a Dog from the presence of God and all his people, 2 *Thes.* 1. 9.

2. God a consuming fire.

2. God shall set himself like a consuming infinite

finite fire against thee, and tread thee under his feet, who hast by sin trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power stirred up to strike from great fury and wrath, makes the stroak deadly: I tell thee, all the wisdom of God shall then be set against thee to devise torments for thee, *Mich.* 2. 3. There was never such wrath felt or conceived, as the Lord hath devised against thee, that livest and dyest in thy natural estate: hence it is called *wrath to come*, 1 *Thes.* 1. *ult.* The torment which wisdome shall devise, the Almighty power of God shall inflict upon thee, so as there was never such power seen in making the world, as in holding a poor creature under this wrath, that holds up the soul in being with one hand and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's justice; what cares God for a vile wretch, whom nothing can make good while it lives? If we have been long in hewing a block and we can make no meet vessel of it, put it to no good use for our selves, we cast it into the fire; God heweth thee by *Sermons*, *sickness*, *losses*, and *croses*, *sudden death*, *mercies* and *miseries*, yet nothing makes thee better; what should God do with thee, but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my ears, then to have one blast-

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ing

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Men were better have the world burn about their ears, then to have one frown from Gods face.

3. A guilty conscience a never-dying worm.

ing frown from the blessed face of an infinite and dreadful God. Thou canst not endure the torments of a little Kitchin fire on the tip of thy finger, not one half hour together; how wilt thou bear the fury of this infinite, endless, consuming fire in body and soul throughout all eternity?

3. The never dying worm of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonful snake, which shall lie gnawing & biting thine heart for sin past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloath, whereby thy happiness is lost, Then shall thy conscience gnaw to think so many nights I went to bed without prayer, and so many dayes and hours I spent in feasting and foolish sporting. Oh if I had spent half that time, now mispent, in praying in mourning, in meditation, yonder in Heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery; Such a Minister I heard once, that told me of my particular sins, as if he had been told of me; such a friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this Iron heart of mine, so many mercies the Lord sent; but Oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded

ſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, and fell to *looſe company*, and ſo loſt all. The Lord Jeſus came unto my door and knocked, and if I had done that for Chriſt which I did for the Devil many a time to open at his knocks, I had been ſaved. A thouſand ſuch bites will this worm give at thine heart, which ſhall make thee cry out, Oh time, time! Oh Sermons, Sermons! Oh my hopes and my helps are now loſt, that once I had to ſave my loſt ſoul!

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4. Thou ſhalt take up thy lodging for ever with Devils, and they ſhall be thy companions: him thou haſt ſerved here, with him muſt thou dwell there. It ſcares men out of their wits almoſt, to ſee the Devil, as they think, when they be alone; but what horrour ſhall fill thy ſoul, when thou ſhalt be baniſhed from Angels ſociety, and come into the fellowſhip of Devils for ever?

4. To lodge with the Devils in hell for ever.

5. Thou ſhalt be filled with final deſpair. If a man be grievouſly ſick, it comforts him to think it will not laſt long. But if the Phyſitian tell him he muſt live all his life time in this extremity, he thinks the pooreſt beggar in a better eſtate than himſelf. Oh to think when thou haſt but millions of years in thy ſorrows, then thou art no nearer thy end of bearing thy miſery, then at the firſt coming in: Oh I might once have had mercy and Chriſt, but no hope now ever to have one glimpſe of his face, or one good look from him any more.

5. Final deſpair in an irrecoverable condition.

6. Thou

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6. Blaſpheming and curſing for ever.

6. Thou ſhalt vomit out blaſphemous oathes and curſes in the face of God the Father for ever, and curſe God that never elected thee, and curſe the Lord Jeſus that never ſhed one drop of blood to redeem thee, and curſe God the holy Ghoſt that paſſed by thee and never called thee, *Rev.* 16. 9. And here thou ſhalt lie and weep, and gnaſh thy teeth in ſpight, againſt God and thy ſelf, and roar, and ſtamp, and grow mad, that there thou muſt lie under the curſe of God for ever. Thus (I ſay) thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire on thy ſoul burning, and floods, nay ſeas, nay more, ſeas of tears (for thou ſhalt for ever lie weeping) ſhall never quench it. And here which way ſoever thou lookeſt thou ſhalt ſee matter of of everlaſting grief. Look up to Heaven, and there thou ſhalt ſee (Oh) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God; and thouſands, nay millions of ſinful, damned creatures crying and roaring out with doleful ſhriekings: Oh the day that ever I was born! Look within thee, there is a guilty conſcience gnawing. Look to time paſt; Oh thoſe golden days of grace, and ſweet ſeaſons of mercy are quite loſt, and gone! Look to time to come, there thou ſhalt behold evils, troops and ſwarms of ſorrows, and woes, and raging waves, and billows of wrath coming roaring upon thee Look to time preſent, Oh not one hour or moment of eaſe or refreſhing, but all curſes meet together, and feeding upon one

Miſery incompaſſeth thoſe in Hell.

poor

poor loſt immortal ſoul, that never can be recovered again! No God, no Chriſt; no Spirit to comfort thee, no Miniſter to preach unto thee, no friend to wipe away thy continual *Tears*, no Sun to ſhine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

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This is the miſery of every natural man. Now do not thou ſhift it from thy ſelf, and ſay, *God is merciful.* True, but it is *to very few*, as ſhall be proved. 'Tis a thouſand to one if ever thou be one of that ſmall number whom God hath picked out to eſcape this wrath to come. If thou doſt not get the Lord Jeſus to bear this wrath, farewel God, Chriſt, and Gods mercy for ever. If Chriſt had ſhed ſeas of bloud, ſet thine heart at reſt; there is not one drop of it for thee, untill thou comeſt to ſee, and feel, and groan under this miſerable eſtate. I tell thee Chriſt is ſo far from ſaving thee, that he is thine enemy. If Chriſt were here and ſhould ſay, Here is my blood for thee, if thou wilt but lie down and mourn under the burthen of thy miſery, and yet for all his ſpeeches, thy dry eyes weep not, thy ſtout heart yeilds not, thy hard heart mourns not, as to ſay; Oh! I am a ſinful, loſt, condemned, curſed, dead creature: what ſhall I do? Doſt not think but he would turn away his face from thee, and ſay, Oh! thou ſtony, hard hearted creature, wouldſt thou have me ſave thee from thy miſery, and yet thou wilt not groan, ſigh and mourn for deliverance to me, out of thy miſery?

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The scope of knowing our miseries, is to be humbled.

If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Oh! labour to be humbled day and night under this thy woful estate. Thou art guilty of *Adams* grievous sin; will this break thine heart? *No.* Thou art dead in sin, and topful of all sin; will this break thine heart? *No.* Whatsoever thou doest, hast done, shalt do, remaining in this estate, is sin, will this break thine heart? *No.* God is thine enemy, and thou hast lost him; will this break thy heart? *No.* Thou art condemned to die eternally, Satan is thy Jaylour, thou art bound hand and foot in the bolts of thy sins, and cast into utter darkness; and ready every moment to drop into Hell; will this break thine heart? *No.* Thou must dye, and after that appear before the Lord to judgement, and then bear Gods everlasting insupportable wrath, which rends the Rocks, and burns down to the bottom of hell; Will this break thine hard heart man? *No.* Then farewel Christ for ever, never look to see a Christ until thou dost come to feel thy misery out of Christ. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling, stung to death with the fiery Serpents.

So I come to open the fourth principal Point.

CHAP

Christ our only Redeemer.

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance out of this estate.

IN whom we have redemption through his blood. Eph. 1.7. which plainly demonstrates that, *Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.*

The fourth Principle. Christ the only Redeemer by price.

And this is the Doctrine I shall now insist upon.

Doct. Christ our Redeemer.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them; but when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man, to redeem him, *Acts.* 4. 12.

Quest. How doth Christ redeem men out of this misery?

Object.

Answ By *paying a price for them*, 1 *Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction, or price made and paid for mans sin.

Answ. 1 By price How men are redeemed.

Hence Christ satisfieth Gods justice.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb.* 7. 22. As the first *Adam* stood in the room of all

2. By standing in their room.

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mankind fallen: ſo Chriſt ſtandeth in the room of all men riſing, or to be reſtored again.

2 By taking away the guilt of their ſin.

Secondly, by taking from them, in whoſe room he ſtood, the eternal guilt of all thoſe ſins unto himſelf, 2 *Cor.* 5. 23. Hence *Luther* ſaid, Chriſt was the greateſt ſinner by imputation.

3. By bearing the curſe for ſin.

Thirdly, by bearing the curſe and wrath of God kindled againſt ſin. God is holy, and when he ſeeth ſin ſticking only by imputation to his own Son, he will not ſpare him, but his wrath and curſe muſt he bear, *Gal.* 3. 13. Chriſt drinks up the cup of all the elect at one draught, which they ſhould have been ſipping and drinking, and tormented with, millions of years.

4. By making us perfect. Dan. 9. 24.

Fourthly, by bringing into the preſence of God perfect righteouſneſs. *Rom.* 5. 21. for this alſo Gods juſtice required *perfection*, conformity to the Law, as well as (*perfect ſanctification*) ſuffering for the wrong offered to the Law-giver. Juſtice thus requiring theſe four things, Chriſt ſatisfies juſtice by performing them, and ſo pays the price.

I. Chriſt a Redeemer by ſtrong hand.

I. Chriſt is a *Redeemer* by ſtrong hand. The firſt Redemption by price is finiſhed in Chriſts perſon, at his Reſurrection: the ſecond is begun by the ſpirit in mans vocation, and ended at the day of judgement; as money is firſt paid for a Captive in *Turkey*, and then becauſe he cannot come to his own Prince himſelf, he is fetcht away by ſtrong hand.

Here

Here is encouragement to the vileſt ſinner, and comfort to the ſelf-ſuccourleſs and loſt ſinner, who have ſpent all their money, their time, and endeavours, upon thoſe duties and ſtrivings, that have been but poor Phyſitians to them. Oh look up here to the Lord Jeſus who can do that cure for thee in a moment, which all creatures cannot do in many years. What bolts, what ſtrong fetters? what unruly luſts, temptations aud miſeries art thou lockt into? Behold the Deliverer is come out of *Sion*, having ſatisfied juſtice, and paid a price to ranſome poor Captives, *Luke* 4. 18. with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy & ſtrong hand; Who knows but thou poor priſoner of Hell, thou poor Captive of the Devil, thou poor ſhackled ſinner, mayſt be one whom he is come for? Oh look up to him, ſigh to Heaven for deliverance from him, and be glad and rejoyce at his coming.

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uſe. 2. Of encouragement. Chriſt came down from Heaven to relieve poor Captives bound in fetters of ſin.

This ſtrikes terrour to them, that though there is a means of deliverance, yet they lie in their miſery, never groan, never ſigh to the Lord Jeſus for deliverance; nay, that rejoyce in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that ſits in the ſtocks when they are at prayers, that come out of the Church when the tedious Sermons runs ſomewhat beyond the hour, like priſoners out of a Jayle, that deſpiſe the Lord Jeſus, when he offers to open the doors, and ſo let them out of that miſerable eſtate. Oh poor creatures? is there means of deliverance,

uſe 2. Of terror.

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The neglect of our deliverance by Christ, will prove a cut at the last day.

rance, and dost thou neglect, nay despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ; thou mightest have had share in their honour: for there was a deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lie yelling in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath Christ delivered thee from hell, and hath he not delivered thee from thine Ale-house? Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company? yea, hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs blood thine, that makest no more account of it, nor feelest no more vertue from it, than in the blood of a chicken? Art thou redeemed? doest thou hope by Christ to be saved, that didst never see, nor feel; nor sigh under thy bondage? Oh! the devils will keep holy-day (as it were) in Hell, in respect of thee, who shalt mourn under Gods wrath and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to think there was a Deliverer, but I wretch would none of him.

Use. 3. Of reproof.

Here likewise is matter of reproof to such as seek to come out of this misery, from, and by themselves. If they be ignorant they hope to

to be ſaved by their good meaning and prayers. If *civil*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be troubled about their *eſtates*, then they lick themſelves whole by their mourning, repenting and reforming. Oh poor ſtubble! canſt thou ſtand before this conſuming fire without ſin? Canſt thou make thy ſelf a Chriſt for thy ſelf? canſt thou bear and come from under an infinite wrath? canſt thou bring in perfect righteouſneſs into the preſence of God? This Chriſt muſt do, elſe he could not ſatisfie and redeem. And if thou canſt not do thus, and haſt no Chriſt, *deſire* and *pray*, that Heaven and earth ſhake till thou haſt worn thy tongue to the ſtumps, *endeavour* as much as thou canſt, and others commend thee for a diligent Chriſtian; *mourn* in ſome wilderneſs till dooms day, dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canſt weep no more, *faſt* and *pray* till thy skin and bones cleave together; *promiſe* and *purpoſe* with full reſolution, to be better; nay, *reform* thy head, heart, life and tongue, and ſome, nay all ſins: live like an Angel, ſhine like a Sun, walk up and down the world like a diſtreſſed Pilgrim going to another country, ſo that all Chriſtians commend and admire thee; die ten thouſand deaths, lie at the fire-back in hell ſo many millions of years as there be piles of graſs on the earth, or ſands upon the ſea ſhore, or ſtars in Heaven, or motes in the ſun; I tell thee, not one ſpark of Gods wrath a-

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Gal. 5. 2.

gainst thy sin, shall be, can be quenched by all these *duties*, nor by any of these *sorrows*, or *tears*; for these are not the blood of Christ. Nay, if all the Angels and Saints in Heaven and earth should pray for thee, these cannot deliver thee, for they are not the blood of Christ. Nay, God as a Creator having made a Law, will not forgive one sin without the blood of Christ; nay Christs blood will not do it neither, if thou dost joyn never so little that thou hast or dost, unto Jesus Christ, and makest thy self or any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

use. 4. Be watchfull

Take heed of neglecting or rejecting so great salvation by Jesus Christ. Take heed of spilling this potion, that only can cure thee.

Object.

But thou wilt say, *This means of Redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ.*

Answ.

It is true, Christ spent not his breath to pray for all, *John* 17. 9. *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine,* much less his blood for all, therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, how doth this follow? How dost thou know this?

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto *all*, and therefore unto thee. And the ground is this chiefly.

The

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The offer of Christ *universal*, and why.

The universal offer of Christ ariseth not from Christs Priestly Office immediately: but from his Kingly Office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successours to go and preach the Gospel to every creature under Heaven, *Matth.* 28. 18, 19. For Christ doth not immediately offer himself to all men as a Saviour, whereby they may be encouraged to serve him as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will bless him; if he damn me, his name is righteous in so dealing with me.

Mark 16.13

But that I may fasten this exhortation, I will shew thee four things.

1. The Lord Jesus is offered to every particular person: which I shall shew thus: What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead:

Object. Oh, I am so ignorant of my self, God, Christ, or his will, that surely the Lord offers no Christ to me.

Answ. Yes, but he doth though thou liest in utter darkness. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*, neglecting those that carried the chief *reputation* of wisdom in the world. The parts of none are so low, as that they are beneath the gratious regard of Christ. God bestoweth the best fruits of his love upon

Prov. 9. 4.

mean

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Prov. 1.22, 23.

mean and weak perſons *here*, that he might confound the pride of fleſh the more. Where it pleaſeth him to make his choice, and to exalt his mercy, he paſſeth by no degree of wit, though never ſo uncapable.

Object. But thou wilt ſay, I am an enemy to God, and have a heart ſo ſtuborn and loth to yeild, I have vexed him to the very heart by my tranſgreſſions.

Anſw. Yet he beſeecheth thee to be reconciled. Put caſe thou haſt been a ſinner, and rebellious againſt God, yet ſo long as thou art not found amongſt malicious oppoſers, & underminers of his truth, never give way to deſpairing thoughts thou haſt a merciful Saviour.

Object. But I have deſpiſed the means of reconciliation, and rejected mercy.

Anſw. Yet God calls thee to return; *Thou haſt plaid the harlot with many lovers, yet turn again to me ſaith the Lord, Jer.* 3. 1. Caſt thy ſelf into the arms of Chriſt, and if thou periſh, periſh there; if thou doſt not, thou art ſure to periſh. If mercy be to be had any where, it is by ſeeking to Chriſt, not by turning from him. Herein appears Chriſts love to thee, that he hath given thee a heart in ſome degree ſenſible; he might have given thee up to *hardneſs, ſecurity*, and *prophaneneſs*; of all ſpiritual judgements the greateſt. But he that died for his enemys, will in no wiſe refuſe thoſe, the deſire of whoſe ſoul is toward him. When the Prodigal ſet himſelf to return to his father, his father ſtayes not for him, but meets him in the way. If our ſins diſpleaſe us, they

Chriſt caſts off none that deſire to come unto him.

they ſhall never hurt us; but we ſhall be eſteemed of God to be that which we deſire and labour to be, *Pſal.* 145. 19.

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But can the Lord offer Chriſt to me, ſo poor that have no ſtrength, no faith, no grace, nor ſenſe, of my poverty?

Object.

Yes, even to thee; why ſhould we except our ſelves when Chriſt doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, becauſe we know not our riches. We can never be in ſuch a condition, wherein there will be juſt cauſe of utter diſpair. *He that ſits in darkneſs and ſeeth no light*, no light of comfort, no light of God's countenance, *yet let him truſt in the name of the Lord.* Weakneſſes do not debar us from mercy; nay they incline God the more. The husband is bound to bear with the wife, *As being the weaker veſſel*; and ſhall we think God will exempt himſelf from his own Rule, and not bear with his weak Spouſe?

Anſw.

Chriſt cals all ſinners to come unto him without exception.

But is this offer made to me that cannot love, prize, nor deſire the *Lord Jeſus*?

Object.

Yes, to thee, Chriſt knows how to pitty us in this caſe. We are weak, but we are his. A father looks not ſo much at the blemiſhes of his Child, as at his own nature in him; ſo Chriſt finds matter of love from any thing of his own in us. A Chriſtians carriage towards Chriſt may in many things be very offenſive, and cauſe much ſtrangeneſs, yet (ſo long as he reſolves not upon any known evil) Chriſt will own him, and be Chriſt.

Anſw.

Chriſt own men though they are weak, and cannot prize him.

Oh but I have fallen from God oft, ſince he hath

Object.

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hath inlightned me; and doth he tender Christ to *Me?*

Answ. Thou must know that Christ hath married every believing soul to himself, and that where the work of grace is begun, sin loses strength by every new fall. If there be a spring of sin in thee, there is a spring of mercy in God, and a Fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning, but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Object. If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have *Christ?*

Answ. Christ offers himself to those that do not desire him.

Yes (saith our Saviour) *I would have gathered you as the Hen gathereth her Chickens under her wings, and you would not,* We must know a creating power cannot only bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promise of *pouring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

What hast thou now to plead against this strange kindness of the Lord in offering Christ to thee? Thou wilt say, it may be:

Object. Oh! I fear time is past, Oh! time is past. I might once have had Christ, but now my heart is sealed down with hardness, blindness,

neſs, unbelief; Oh! time is now gone.

No, not ſo, ſee *Iſaiah*, 65. 1, 2, 3. *All the day long God holdeth out his hands to a back-ſliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of Gods ſtriving with thee, and ſtirring of thee, ſtill laſts.

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Anſw. No time paſt to receive Chriſt.

But if God be ſo willing to ſave, and ſo prodigal of his Chriſt, why doth he not give me Chriſt, or draw me to Chriſt?

Object.

I anſwer. What command doſt thou look for to draw thee to *Chriſt*, but this word *Come?* Oh come thou poor, forlorn, loſt, blind, curſed, nothing; I will ſave thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will bleſs thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devil?

Anſw. Chriſt freely offers himſelf to men, but doth not force men to him.

II. Upon what conditions may Chriſt be had?

Queſt.

Make an exchange of what thou art or haſt with Chriſt, for what Chriſt is or hath; and ſo taking him, (like the wiſe Merchant the *Pearl*) thou ſhalt have ſalvation with him.

Anſw. The conditions of coming to Chriſt. On what termes Chriſt may be had.

Now this Exchange lieth in theſe four things chiefly.

1. We muſt give our ſelves to him.

Firſt, Give away thy ſelf to him, *Head, Heart, Tongue, Body, Soul*, and he will give away himſelf unto thee, *Cant.* 6. 3. yea he will ſtand in thy room in Heaven, that thou mayſt triumph and ſay, I am already in Heaven, glorified in him. I ſee Gods bleſſed face in *Chriſt*; I have conquered Death, Hell, and the Devil in him.

Second-

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2. We muſt give away al our ſins.

3. We muſt give away our honor, pleaſure, life it ſelf, if he require it.

4. We muſt give away all our own righteouſneſs.

Secondly, Give away all thy *ſins* to *Chriſt*; confeſs them, leave them, caſt them upon the *Lord Jeſus*, ſo as to receive power from him to forſake them; and he will be made ſin for thee to take them away from thee, 1 *John*, 1. 9.

Thirdly, Give away thine *honour*, *pleaſure*, *profit*, *life*, for him; he will give away his crown and honour, life and all to thee, *Luke* 18. Let nothing be ſweet unto thee but *Him*, and nothing ſhall bee ſweet unto him but *thee*.

Fourthly, Give away thy Rags, forſake thine own Righteouſneſs for him; he will give away all his Robes and Righteouſneſs to thee, *Phil* 3.8, 9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poor ſnake in thy ſelf; as an Angel, nay, as all the Angels, becauſe cloathed with his Son *Chriſt Jeſus* his Righteouſneſs.

Now tell me, will you have Chriſt? He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But you will have him on theſe terms, upon theſe four conditions?

Now becauſe men will flatter themſelves, and ſay, Yes:

III. Four ſorts of people that reject Chriſt.

III. I will ſhew you four ſorts of people that reject Chriſt thus offered.

1. The ſlighter.

Firſt, the *ſlighting Unbeliever*; that when he hears of an offer of *Chriſt*, and ſhould wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and ſayes. We muſt give Miniſters the Wall in the Pulpit; And, poor men, they muſt

must have ſomewhat to ſay and preach for their living: There was a good plain Sermon to day, the man ſeems to mean well, but I think he be no great Scholar; and ſo makes no more of the offer of *Chriſt*, then of the offer of a ſtraw at their feet. If a good bargain be offered them, they will forget all their buſineſs to accompliſh that; yet they make light of this offer, *Mat.* 22. 5.

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Secondly, *The deſperate Unbeliever*: that ſeeing his ſins to be ſo good, and feeling his heart ſo hard, and finding but little good from God, ſince he ſought for help, (like *Cain*) flyeth from the preſence of the Lord; like a mad Lyon he breaks his chains of reſtraining grace, and runneth roaring after his pray, after his cups, queans, luſts, *&c.* and ſo will not honour Chriſt with ſuch a great cure of ſuch great ſins, that he ſhall never have the credit of it, nor will he be beholding to him for ſuch a kindneſs.

2. The deſperate unbeliever.

Thirdly, *The preſumptuous Unbeliever*: that ſeeing what ſins he hath committed, and it may be having a little touch, and ſome ſorrow for his ſins, catcheth at Chriſt, hoping to be ſaved by him before ever he come to be loden with ſin as the greateſt evil, or Gods wrath kindled againſt him as his greateſt curſe; and ſo catching at Chriſt, hopes he hath Chriſt, and hoping he hath Chriſt already, ſhuts out Chriſt for the future, and ſo rejects him, *Mich.* 3. 11. You ſhall have theſe men and women complain never of the want, but only of the weakneſs of their faith, and they will

3. The preſumptuous unbeliever.

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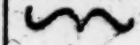

will not be beaten off from thence; let them hear never ſo much of their miſery, nor ſee never ſo much of their ſin, yet they will not be beaten off from truſting to Chriſt.

4. To the tottering & doubtful unbeliever.

Fourthly, *The tottering, doubtful unbeliever*: one that is in a queſtion, whether he had beſt have Chriſt or no: he ſees ſome good in Chriſt that he would gladly have him for; as, Then I ſhall have Heaven, and pardon, and grace, and peace; and yet he ſees many things he diſlikes with Chriſt, as namely, then farewel merry meetings, paſtimes, cards, and dice, pleaſure and ſinful games; and hence they totter this way, and that way, not knowing whether they had beſt have Chriſt or no, *Jam.* 1. 6, 7. theſe people rejected *Jeſus Chriſt.*

IV. The great evil in rejecting Chriſt.

IV. And now come and ſee the greatneſs of this ſin.

1. A bloody ſin.

1. It's a moſt *bloody ſin*, it's a trampling under foot the blood of the Son of God, *Hebr.* 10. 21.

2. A diſhonouring ſin.

2. It's a moſt *Diſhonouring ſin*; for as by the firſt act of faith a man glorifieth God by obeying all the Law at an inſtant in Chriſt: ſo, by rejecting him, thou doſt break all thoſe Laws of God in an inſtant, and ſo doſt diſhonour him.

3. An ungrateful ſin.

3. It's a moſt *ungrateful ſin*, it's deſpiſing Gods greateſt love, which the Lord takes moſt heavily.

4. An unexcuſable ſin.

4. It's a moſt *inexcuſable ſin*: for what have you to caſt againſt *Jeſus Chriſt?* Oh, my ſins are ſo great, thou wilt ſay. But take *Chriſt*, his blood will waſh thee from all thy ſins.

Oh!

Oh! But my heart is hard, and my mind blind.

Christ our onely Redeemer.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart is Gods gift, and he hath promiſed to create it in us.

Object.
Anſw.

Oh! But then I muſt forſake all my pleaſures.

Object.

Thou ſhalt have them fully, continually, infinitely in Chriſt.

Anſw.

Oh! But I cannot take Chriſt.

Object.

Oh! But Chriſt can give thee an hand to receive him, as well as give away himſelf.

Anſw.

5. It is a moſt *heavy ſin.* What ſin will gripe ſo in hell as this? *John* 3. 19. God the Father ſhall ſtrike the Devils for breaking the Law of the Creation; but God the Son ſhall ſtrike thee, and the Comforter himſelf ſhall ſet himſelf againſt thee, for deſpiſing the means and offers of Redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madneſs of heart, I might have had a *Chriſt*, he was offered unto me? Mercy wooed this ſtubborn proud heart to yeild. But, Oh Rock of Adamant that I was! it did not affect me: Oh flie ſpeedily to this *City of refuge, leſt the purſuer of blood overtake thee.*

5. An heavy ſin.

Away then out of your ſelves to the Lord Jeſus Heaven and earth leave thee; and have forſaken thee; now there is but one more that can do thee good, and deliver thy ſoul from endleſs ſorrow: go to him, and take hold on him, not with the hand of preſumption and

Uſe 5.

Christ our only Redeemer.

Of invitation to take hold on Christ.

Obj.

Answ.

Security a dangerous sin.

love to thy self to save thy self, but with the hand of faith, and love to him to honor him.

I am well enough already; what tell you me of *Christ*?

This is the damning sin of these times; when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well, hence feeling no judgement here, they fear no wrath hereafter, hence being well, they feel no need of Christ; hence till they dy, they never seek out for a Saviour: Men will not come into the Ark already made for them, before the flood arise. The world makes so much of those it nurseth up, that they are unwilling to come to Heaven, when they are called to come home.

Obj. But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

Answ. It may be it is true, may be not; yet do thou venture, as those *Joel* 2. *Who know but thee Lord may return*? It is true, God hath elected but few, and so the Son hath shed his blood, and died but for a few; yet this is no excuse for thee to ly down and say. What should I seek out of my self for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will go and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sins I die; If I go out to the Camp of the *Syrians* we may live, we can but die however. If I go out to Christ, I may

To say that Christ hath not redeemed thee, is no excuse for not coming to Christ.

get

get mercy, however I can but dy, and it is better to dy at Chriſts feet, then in thine own puddle: Content not your ſelves therefore with your bare reformation, and amending your lives; this is but to croſs the debt in thine own book, it remaineth uncancelled in the creditors book ſtill: but go, take, offer up this eternal ſacrifice before the eyes of God the Father, and cry guilty at his barr, and look for mercy from him; ſigh under thy bondage, that as *Moſes* was ſent unto the *Iſraelites*, ſo may *Chriſt* be ſent into thy ſoul. Reſt not therefore in the ſight or ſenſe of a helpleſs condition, ſaying, I cannot help my ſelf, unleſs Chriſt doth: ſigh unto the Lord Jeſus in Heaven for ſuccour, and admire the Lord for ever, that when there was no help, and when he might have raiſed out of the ſtones children to praiſe him, yet he ſhould ſend his ſon out of his boſome to ſave thee. So much for this Particular.

The fifth *Divine Principle* follows to be handled.

Few are ſaved, and that with difficulty

CHAP. V.

That thoſe that are ſaved are very few; and that thoſe that are ſaved, are ſaved with very much difficulty.

STrait is the gate, and narrow is the way that leadeth unto life. and few there be that find it. Mat. 7. 14.

The fifth Principle.

Few are saved, and that with difficulty.

Here are two parts:

2. The paucity of them that shall be saved: *few find the way thither.*

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1.

1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devil hath his drove, and swarms to go to Hell, as fast as Bees to their Hive; Christ hath his *Flock*, and that is but a *little flock*; hence

Luk. 12. 32.

Gods children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants of the Country through which they pass; hence they are called *Sons of God*, 1 *John* 3. 2. *Of the blood Royal*, which are few in respect of common subjects.

But see the truth of this point in these two things.

Few saved in all ages.

First look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

As the world increased in number, so in wickedness.

1. Look to all ages, and we shall find but a handful saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, & a good *Abel* slain. And as the world increased in number, so in wickedness, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*, and amongst so many thousand men, not one righteou

teous but *Noah* and his family; and yet in the Ark there crept in a curſed *Cham*

Few are ſaved, and that with difficulty.

Afterwards as *Abrahams* poſterity increaſed, ſo we ſee their ſin abounded. When his poſterity was in *Ægypt*, where one would think, if ever men were good, now it would appear, being ſo heavily afflicted by *Pharaoh*, being by ſo many miracles miraculouſly delivered by the hand of *Moſes*, yet moſt of theſe *God was wrath with*, *Heb.* 3. 12. and only two of them, *Caleb* and *Joſua*, went into *Canaan*, a type of Heaven. Look into *Solomons* time, what glorious? what great profeſſion was there then? Yet after his death *ten Tribes* fell to the odious ſin of Idolatry, following the command of *Jeroboam* their King. Look further into *Iſaiah's* time, when there were multitudes of Sacrifices and prayers, *Iſai.* 1. 11. yet then there was but a *remnant*, nay, a very *little* remnant that ſhould be ſaved. And look to the time of Chriſts coming in the fleſh, (for I pick out the beſt time of all) when one would think by ſuch Sermons he preached, ſuch miracles he wrought, ſuch a life as he led all the *Jews* would have entertaind him, yet it is ſaid, *He came unto his own, and they received him not.* So few, that Chriſt himſelf admires at one good *Nathaniel*, *Behold an Iſraelite in whom there is no guile.* In the Apoſtles time, many indeed were converted, but few comparatively, and amongſt the beſt Churches many bad: as that at *Philippi*, *Phillippians* 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unſpotted. And

Iſai. 1. 9.

Joh. 1. 11.

Rev. 3. 4.

Few are saved, and that with difficulty.

Few shall be saved in all places.

Acts 20.28 :6.30. *Luther.* *Latimer.*

presently after the Apostles time, *many grievous Wolves came and devoured the sheep*, and so in succeeding ages, *Revel.* 12. 9. *All the earth wondred at the whore in skarlet.*

And in *Luthers time*, when the light began to arise again, he saw so many carnal Gospellers, that he breaks out in one Sermon into these speeches, *God grant I may never live to see those bloody days, that are coming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs coming, *shall he find faith on the earth*?

Jer. 10. *ult.* Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, *&c.*

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa* and *America*, and the three bigest parts are drowned in a deluge of prophaneness and superstition; they do not so much as profess Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult* But let us look upon the best part of the world and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, howsoever now in these days, their good Patriarch of *Constantinople* is about a general Reformation among them, and hath done much good; yet

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are they for the preſent, and have been for the moſt part of them, without the ſaving means of knowledg. They content themſelves with their old ſuperſtitions, having little or no preaching at all. And for the other part, as *Italy*, *Spain*, *France*, *Germany*, for the moſt part they are Popiſh, and ſee the end of theſe men, 2 *Theſ.* 2. 9, 10, 11, 12. And now amongſt them that carry the badge of honeſty, I will not ſpeak what mine ears have heard, and my heart believes concerning other Churches: I will come into our own Church of *England*, which is the moſt flouriſhing Church in the world: never had Church ſuch Preachers, ſuch means; yet have we not ſome Chappels and Churches ſtand as dark Lanthorns without light, where people are led with blind, or idle, or licentious Miniſters, and ſo both fall into the ditch?

Few are ſaved, and that with difficulty.

Few ſhall be ſaved in *England*. 1 Cor. 1. 29.

Nay even among them that have the means of grace, but few ſhall be ſaved *It* may be ſometimes among ninety nine in a Pariſh, Chriſt ſends a Miniſter to call ſome *one* loſt ſheep among them, *Mat.* 13. Three grounds were bad where the ſeed was ſown, and onely one ground good. Its a ſtrange ſpeech of *Chryſoſtom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think* (ſaith he) *ſhall be ſaved in this City? It will be an hard ſpeech to you, but I will ſpeak it; though here be ſo many thouſands of you, yet there cannot be found an hundred that ſhall be ſaved and I doubt of them to; for what vilany*

Luke 15. 24. 25. *Chryſoſtom.* though in *Antioch* an hundred could not be ſaved.

Few are saved, and that with difficulty.

Those which the Scripture excludes from salvation.

1. The profane.

2. The civil men.

3. The hypocrites.

4. The formal professors.

is there among youth? what sloth in old men? and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the sheep, and exclude none but such as the Scriptures doth, and set a cross upon their doors, with, *Lord have mercy upon them*, and we shall see only few in the City shall be saved.

1. Cast out all the *prophane people* among us as Drunkards, Swearers, Whores, Liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. Set by all *Civil men* that are but Wolves chained up, tame Devils, swine in a faire Meadow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselves and say, *Who can say black is mine eye?* These are righteous men, whom Christ never came to call: *For he came not to call the righteous, but sinners to repentance.*

3. Cast by all *Hypocrites*, that like stage players, in the sight of others, act the parts of Kings, and honest men, when look upon them in their tyring house, they are but base varlets.

4. *Formal professors*, and *Carnal Gospelers*, that have a thing like *faith* and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but Pictures, they deceive others and themselves too, 2 *Tim.* 3 5.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church.

First,

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? do you think your self wiser then others? and shall none be saved, but by such as are so precise as Ministers prate? Are you wiser then others, that you think none shall go to Heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24.16.

Few are saved, and that with difficulty.

use 1. Of encouragement.

Secondly, Here is matter of *terrour* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they fly to this shelter; If I be damned, it will be woe to many more beside me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodoret* mentions, to live fifteen years in a Cell, in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh Gods wrath is heavy, which thou shalt one day bear.

Tit. 2. 14. *use* 2. Of terrour.

Thirdly, this ministreth *Exhortation* to all *confident people*, that think they believe, and say, they doubt not but to be saved, and hence do not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet until thou hast got some assurance thou shalt be saved: When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said eleven of them should betray him, all except one, would they not

use 3: Of Exhortation to al confident people.

Few are saved, and that with difficulty.

not all conclude, *Surely it is I?* If the Lord had said, only *Few* shall be damned, every man might fear, It may be it is I; but now he says *most* shall, every man, man cry out and say, *Surely it is I.* No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

Presumptuous men think of themselves as the Jews did of the Pharisees.

The child of God indeed *is bold as a Lyon*; but he hath Gods Spirit and Promise, assuring him of his eternal welfare. But I speak of divers that have no sound ground to prove this Point (which they pertinaciously defend) that they shall be saved, This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so far behind-hand, as to begin the work, and lay the foundation a new. And not only among these, but amongst divers sorts of people whom the devil never troubles because he is sure of them already, and therefore cries peace in their ears, whose *conscience* never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dreams, that God is merciful unto them, and will be so; yet never see they are deceived, until they awake with the flames of Hel about their ears; and the *world* troubles them not, they have their hearts desire here, because they

Confidence rages most in professors at large.

The Devil never troubles some men, because he is sure of them already.

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are friends to it, and ſo enemies to God. And *Miniſters* never trouble them, for they have none ſuch as are fit for that work neer them; or if they have they can ſit and ſleep in the Church, and chuſe whether they will believe him. And their friends never trouble them, becauſe they are afraid to diſpleaſe them. And God himſelf never troubles them, becauſe that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conſcience fly in thy face, and ſay, *Thou art the man*; it may be there are better in Hell then thy ſelf that art ſo confident; and therefore tell me what haſt thou to ſay for thy ſelf, that thou ſhalt be ſaved? In what thing haſt thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miſerable, & naked?*

Few are ſaved, and that with difficulty.

Friends never reprove ſome men, becauſe of diſpleaſing them.

Thou wilt ſay haply, firſt, I have left my ſins I once lived in, and am now no drunkard, no ſwearer, no lier, *&c.* *Object.*

I anſwer, thou mayeſt be waſht from thy mire (the pollution of the world) and yet be a ſwine in Gods account, 2 Pet. 2. 20. thou mayeſt live a blameleſs, innocent, honeſt, ſmooth life, and yet be a miſerable creature ſtill, *Phil* 3. 6. *Anſw.*

But I pray, and that often. *Object.*

This thou mayeſt do, and yet never be ſaved, *Iſai.* 1. 11. *To what purpoſe is your multitude of ſacrifices?* Nay thou mayeſt pray with much affection, with a good heart, as thou thinkeſt, yet a thouſand Miles off from being ſaved, *Prov.* 1. 28. *Anſw.*

But

Few are saved, and that with difficulty.

But I fast sometimes, as well as pray.

So did the Scribes and Pharisees, even twice a week, which could not be publick, but private fasts. And yet this righteousness could never save them.

Object. 3.

Answ.

Object. 4.

But I hear the word of God, and like the best Preachers.

Answ.

This thou mayest do too, and yet never be saved. Nay, thou mayst so hear, as to receive much *joy* and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved: as the stony ground did, *Matth.* 13. who heard the word with *joy* and for a *season believed*.

Ezek. 33. 31 32.

Object. 5.

I read the Scripture often.

Answ.

This you may do too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they know the text and place well enough without intimation.

Obj. 6.

But I am grieved and am sorrowful, and repent for my sins past.

Answ.

Judas did thus, *Mat.* 27. 3. he repents himself with a legal repentance for fear of Hell, and with a natural sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation is ever accompanyed with hearty reformation.

Obj. 7.

Oh! but I love good men, and their company.

Answ.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very

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oyle and grace of the *wise*, yet they were locked out of the gates of mercy. Few are saved, and that with difficulty.

But God hath given me more *knowledge* than others, or than I my self had once.

This thou mayst have, and be able to teach others, and think so of thy self too, and yet never be saved. *Obj.* 8. *Answ.* Rom 2. 18.

But I keep the Lords day strictly. *Obj.* 9.

So did the Jews, whom yet Christ condemned, and were never saved. *Answ.*

I have very many *good desires* and *endeavours* to get heaven. *Obj.* 10.

These thou and thousands may have, and yet miss of Heaven. *Answ.*

Many shall seek to enter in at that narrow gate, and not be able. Luke 23.24

True, thou wilt say, many men do many duties, but without any *life* or *zeal*; I am zealous. *Obj.* 11.

So thou mayest be, and yet never be saved, as *Jehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a self Religion, and a bad cause, why much more mayest thou be for a good cause; so zealous as not only to cry out against profaneness in the wicked, but civil honesty of others, and hypocrisie of others, yea, even of the coldness of the best of Gods people: thou mayest be the forehorse in the Team, and the Ring leader of good exercises amongst the best men, (as *Joash* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stir them up unto it: Nay, thou mayest be so forward, as *Answ:* Phil. 3.7.11

Few are saved, and that with difficulty.

2 *Chron* 44. 4, 5, 6.

as to be perſecuted, and not yeild an inch, nor ſhrink in the wetting but mayſt manfully and courageouſly ſtand it out in time of perſecution, as the *thorny ground* did: ſo zealous thou mayeſt be, as to like beſt of, and to flock moſt unto the moſt zealous Preachers, that ſearch men conſciences beſt, as the whole Country of *Judea* came flocking to *John*'s Miniſtry, and delighted to hear him for a ſeaſon; Nay, thou mayeſt be zealous as to take ſweet delight in doing of all theſe things, *Iſa.* 58. 2, 3. *They delight in approaching near unto God*, yet come ſhort of Heaven.

Object.

But thou wilt ſay, True, many a man rides poſt, that breaks his neck at laſt: many a man is zealous, but his fire is ſoon quench'd and his zeal is ſoon ſpent; they hold not out; whereas I am conſtant, and perſevere in godly courſes.

Anſw.

So did that young man, yet he was a graceleſs man, *Mat.* 19. 20. *All theſe things have I done from my youth:* what lack I yet?

Object.

It is true, hypocrites may perſevere, but they know themſelves *to be naught* all the while, and ſo deceive others: But I am perſwaded that I am in *Gods* favour, and in a ſafe and happy eſtate, ſince I do all with a good heart for God.

Anſw.

Prov. 14. 12

This thou mayeſt verily think of thy ſelf, and yet be deceived, and damned, and go to the Devil at laſt. *There is a way* (ſaith *Solomon*) *that ſeemeth right to a man, but the end thereof is the way of death.* For he is an Hypocrite, not only that makes a ſeeming outward ſhew of

of what he hath not, but alſo that hath a true ſhew of what indeed there is not. The firſt ſort of Hypocrites deceive others only; the latter having ſome inward, yet common work, deceive themſelves too, *James* 1. 26. *If any man ſeems to be religious* (ſo many are, and ſo deceive the world) but it is added, *deceiving his Soul.* Nay, thou mayeſt go ſo fairly, and live ſo honeſtly, that all the beſt Chriſtians about thee may think well of thee, and never ſuſpect thee, and ſo mayeſt paſs through the world, and die with a deluded comfort, and thou ſhalt go to Heaven, and be canonized for a Saint in thy Funeral Sermon, and never know thou art counterfeit, till the Lord bring thee to thy ſtrict and laſt examination, and ſo thou receive that dreadful ſentence; *Go ye curſed.* So it was with the *five fooliſh Virgins* that were never diſcovered by the *wiſe*, nor by themſelves, until the gate of grace was ſhut upon them. If thou haſt therefore no better evidences to ſhew for thy ſelf, that thine eſtate is good, then theſe, Ile not give a pins point for all thy flattering falſe hopes of being ſaved: but it may be thou haſt never yet come ſo far as to this pitch; and if not, Lord, what will become of thee? Suſpect thy ſelf much, and when in this ſhipwrack of ſouls thou ſeeſt ſo many thouſands ſink, cry out and conclude, Its a wonder of wonders, and a thouſand, and a thouſand to one, if ever thou comeſt ſafe to ſhore.

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Some Hypocrites deceive themſelves, ſome deceive others.

Mat. 25. The five fooliſh Virgins.

uſe 4. Strive to be ſaved.

Oh! ſtrive then to be one of them that ſhall be ſaved, though it coſt thee thy blood, and the

Few are saved, and that with difficulty,

the loss of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke* 3.24. Seeing that *many shall seek and not enter, therefore* (saith he) *strive to enter in at the strait Gate*; venture at least, and try what the Lord will do for thee.

Quest. Wherein doth the child of God, (and so how may I) go beyond the Hypocrites that go so far?

Answ. Wherein a child of God goeth beyond an hypocrite. 2. No unregenerate man but lives in some known sin.

In three things principally.

First, no unregenerate man, though he go never so far, let him do never so much, but he lives in some one sin or other, secret or open, little or great; *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every dog hath his kennel, every swine hath his swil, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found only in the fountain of all good, and that is God; or in the Cistern, that is in the Creatures: hence a man having lost full content in God, he seeks and feeds upon contentment in the creature which he makes a God to him, & here lies his lust or sin, which he must needs live in. Hence, ask those men that go very far, and commend themselves for their good desires: I say, ask them,

them, if they have no sin; Yes, say, they, who can live without sin? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, and zeal of the best Hypocrites are to hide a lust; as the whore in the *Proverbs*; that wipes her mouth, and goes to the Temple, and pays her vows; or to feed a lust, as *Jehu* his zeal against *Baal*, was to get a Kingdom. There remains a root of bitterness in the best Hypocrites, which howsoever it be lopt off, sometimes by sickness or horror of conscience, and a man hath purposes never to commit again, yet there it secretly lurks; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still, and therefore when temptations, like strong *Philistines*, are upon this man again; he breaks all vows promises, bonds of God, and will save the life of his sin.

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Hypocrites. like the whore in *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends.

Secondly, No unregenerate man or woman ever came to be poor in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted and prayed, and kept the Sabbath, but they rested in their legal righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and ask

2. Unregenerate men are not poor in Spirit.

Few are saved, and that with difficulty.

him why he hopes to be saved He will answer, *I pray, read, hear,* love *good men,* cry out of *the sins of the time.* And tell him again, that an Hypocrite may climb these stairs, and go as far; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they do, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isaiah* 66. 2. there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them only it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himself from hanging, by a certain gift he said he had of whistling; so men seek to save themselves by their gift of *knowledge,* gift of *memory,* gift of *Prayer,* and when they see they must die for their sins, this is the ruin of many a soul, that though he forsake *Ægypt* and his sins, and flesh-pots there, and will never be so as he hath been, yet he never cometh into *Canaan,* but looseth himself and his soul in a wilderness of many *duties,* and there perisheth.

God looks on the poor in spirit.

Thirdly,

Thirdly, if any unregenerate man come unto *Christ*, he never gets into *Christ*, that is, never takes his *eternal rest* and *lodging in Jesus Christ only*, Hebr. 4. 4. *Judas followed Christ for the Bag*, he would have the *Bag* and *Christ* too. The young man came unto Christ to be his Disciple, but would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too, Men in distress of conscience, if they have comfort from Christ, they are contented; if they have salvation from Hell by Christ, they are contented; but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the text I come now to the second.

Few are saved, and that with difficulty.

3. Unregenerate men never take their rest in Christ only.

Doct. 2. *That those that are saved, are saved with much difficulty: or, it is a wonderful hard thing to be saved.*

Doct. 2. Salvation difficult.

The gate is strait, and therefore a man must sweat and strive to enter; both the entrance is difficult, and the progress of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to Heaven; Hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will do thee good. It is not coming constantly to Church; these

Few are saved, and that with difficulty.

are easie matters. But it is a tough work, a wonderful hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to a *Race*, where a man must put forth all his strength and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Eph.*6.12. All the pollicy and power of Hell buckle together against a Christian; therefore he must look to himself, or else he falls Hence it is compared to *fighting*, 2 *Tim.* 4.7. a man must fight against the *Devil*, the *World*, *Himself*, who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes. He will never feed a slothful humour in man, who will be saved if Christ and Heaven would drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes and lazy desires, he would be of smal reckoning amongst men, who would say, *lightly come, lightly go.* Indeed Christs *yoke is easie* in it self, and when a man is got into Christ, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it; for,

Salvation compared to fighting.

Four strait Gates to be past through before we can enter into Heaven.

There are four strait gates which every one must pass through before he can enter into Heaven.

1. There is the strait gate of *Humiliation*: God saveth none, but first he humbleth them; now it is hard to pass through the gates and flames of hell; for a heart as stiff as a stake to bow; as hard as a stone, to bleed for the least prick,

prick, not to mourn for one ſin, but all ſins; and not for a fit, but all a mans life-time: Oh it is hard for a man to ſuffer himſelf to be loaden with ſin, and preſt to death for ſin, ſo as never to love ſin more, but to ſpit in the face of that which he once loved as dearly as his life. It is eaſie to drop a tear or two, and be Sermon ſick; but to have a heart rent *for* ſin, and *from* ſin, this is true humiliation, and this is hard.

Few are ſaved, and that with difficulty.

1. The ſtrait gate of humiliation.

2. The ſtrait gate of *Faith*, *Eph.* 1. 12. It's an eaſie matter to preſume, but hard to beleeve in Chriſt. It is eaſie for a man that was never humbled, to beleeve and ſay, *'Tis but believing* but it is an hard matter for a man humbled, when he ſees all his ſins in order before him, the *Devil* and *Conſcience* roaring upon him, and crying out againſt him, & God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd then beleeve. It is hard to ſee a Chriſt as a rock to ſtand upon, when we are over-whelmed with ſorrow of heart for ſin. It is hard to prize Chriſt above ten thouſand worlds of Pearl: hard to deſire Chriſt, and nothing but Chriſt; hard to follow Chriſt all the day long, and never to be quit till he is got in thine armes, and then with *Simeon* to ſay, *Lord now letteſt thou thy ſervant depart in peace*.

2. Of the ſtrait gate of faith.

3. The ſtrait gate of *Repentance*. It is an eaſie matter for a man to confeſs himſelf to be a ſinner, and to cry to God forgiveneſs until next time: but to have a bitter ſorrow, and ſo to turn from all ſin, and to return to God,

3. Of the ſtrait gate of repentance.

Few are saved, and that with difficulty.

4. Strait opposition.

use.

Of instruction.

and all the ways of God, which is true repentance indeed; this is hard.

4. The strait gate of *oppressions of Devils*, the *World*, and a mans own *Self*, who knock a man down when he begins to look towards Christ and Heaven.

Hence learn, That every easie way to Heaven is a safe way, although Ministers should Preach it out of their Pulpits, and Angels should publish it out of Heaven.

Nine false wayes to salvation discovered.

Now there are nine easie ways to Heaven, (as men think) all which lead to Hell.

1. The broad way.

1. The common *Broad way*, wherein a whole Parish may all go a bredth in it; tell these people they shall be damned; their answer is, then wo to many more besides me.

2. The way of civil education.

2. The way of *Civil Education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. The way of good wishes.

3. *Balaams* way of *good wishes*, whereby many people wil confess their ignorance, forgetfulness, and that they cannot make such shews as others do, but they thank God, their hearts are as good, and God for his part accepts (say they) the will for the deed. And; *My son give me thy heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures think to break through armies of *sins*, *Devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journies end without legs, because their hearts are good to God.

4. The

4. The way of *Formality*, whereby men reſt in the *performance* of moſt or of all *external duties* without inward life, *Mark* 1 14. Every man muſt have ſome *Religion*, ſome fig leaves to hide their nakedneſs, Now this Religion muſt be either true Religion, or the falſe one the true he muſt either take up the power of it, but that he will not, becauſe it is burdenſom; or the *form* of it, and this being eaſie men embrace it as their God, and will rather looſe their lives than their Religion thus taken up. This form of Religion is the eaſieſt Religion in the world; partly, becauſe it eaſeth men of trouble of conſcience, quieting that: Thou haſt ſinned, ſaith conſcience, and God is offended, take a book and pray, keep thy conſcience better, and bring thy Bible with thee. Now conſcience is ſilent, being charmed down with the form of Religion, as the Devil is driven away (as they ſay) with holy water; partly alſo becauſe the form of Religion credits a man, partly becauſe it is eaſie in it ſelf; it's of a light carriage, being but the ſhadow and picture of the ſubſtance of Religion; as now, what an eaſie matter it is to come to Church; They hear (at leaſt outwardly) very attentively an hour and more, and then to turn to a proof, and to turn down a leaf; here's the form. But now to ſpend Saturday night, and all the whole Sabbath day mourning, in trimming the Lamp, and in getting oyl in the heart to meet the Bridegroom the next day, and ſo meet him in the Word and there to tremble at the voice of God, and

Few are ſaved, and that with difficulty.

4 The way of formality.

The conſciences of unregenerate men are often ſilenced with a form of religion.

Few are saved, and that with difficulty.

Book prayer not the power of godliness.

5. The way of presumption.

6. The way of sloth.

suck the breast while it is open; and when the word is done, to go aside privately, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadness in *hearing*, this is hard, because this is the power of godliness, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a few prayers out of some *devout book*; or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night? this form is easie: But now to prepare the heart by serious meditation of God and mans self before he prays, then to come to God with a bleeding hunger-starv'd heart, not only with a desire, but with a Warrant, I must have such or such a mercy, & there to wrestle with God, although it be an hour or two together for a blessing, this is too hard, men think none do thus, and therefore they will not.

Fifthly, The way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

Sixthly, the way of *sloth*, whereby men lie still, and say God must do all; If the Lord would set up a Pulpit at the Ale-house door, it may be they would hear oftner. If God will always

always thunder, they will always pray: if ſtrike them now and then with ſickneſs, God ſhall be ſaid with good words and promiſes enough, that they will be better if they live; but as long as peace laſts, they will run to hell as faſt as they can; and if God will not catch them, they care not, they will not return.

Few are ſaved, and that with difficulty.

Seventhly, The way of *careleſneſs*, when men feeling many difficulties, paſs through ſome of them, but not all, and what they cannot get *now*, they feed themſelves with a falſe hope they ſhall *hereafter*: they are content to be called Preciſians, and fools, and crazie brains, but they want brokenneſs of heart, and they will pray (it may be) for it, and paſs by that difficulty; but to keep the wound always open, this they will not do; to be always ſighing for help, and never to give themſelves reſt till their hearts are humbled; that they will not; *Theſe have a name to live, yet are dead.*

7. The way of careleſneſs.

Eighthly, The way of *moderation*, or honeſt diſcretion, *Revel.* 3. 16. which indeed is nothing but luke-warmneſs of the ſoul, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet life, and ſo ſleep in a whole Skin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (think they) if men were diſcreet and wiſe, it would prevent a great deal of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if they

8. The way of moderation.

Few are saved, and that with difficulty.

they were but wise; if he meet with a black mouth'd swearer, he will not reprove him, lest he be displeased with him; if he meet with a honest man, hee'l yeild to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome, (what ever he thinks) to his house and table, because he would fain be at peace with all men.

9. The way of self-love. The end of the fifth Principle.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth deligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans self, and then to follow Christ fully.

I come now to the sixth general Head proposed in order to be considered.

Chap.

Mans perdition is of himself.

CHAP. VI.

That the grand cause of mans eternal ruine, or why so many are damned, and so few saved by Christ, is from themselves.

The sixth Principle.

WHy will you die? *Ezek.* 33. 11. The great cause why so many people die, and perish everlastingly, is because they *will*, every man that perisheth, is his own Butcher, or murtherer; *Mat.* 23. 27. *Hos.* 9. This is the point we purpose to prosecute at the present.

Quest.

The question here will be, How men plot and perfect their own ruin.

Answ. How men plot their own ruine.

By these four principal means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past: I say, there are these four causes of mans eternal overthrow, which I shall handle largely, and make use of every particular reason when it is opened and finished.

1. By Ignorance.

First, by reason of that bloody black *ignorance* of men, whereby thousands remain wofully ignorant of their spiritual estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, thy never seek to come out of their miserys till they perish in it.

2. By carnal security.

Secondly, by reason of mens *Carnal security* put-

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putting the evil day far from them, whereby they feel not their fearful thraldome, and so never groan to come out of that ſlaviſh bondage of ſin and Satan.

3. By carnal confidence.

Thirdly, by reaſon of mans *Carnal Confidence*, whereby they ſhift to ſave themſelves by their own duties and performances, when they feel it.

4. By preſumption.

Fourthly, by reaſon of mans bold *preſumption*, whereby men ſcramble to ſave themſelves by their own ſeeming faith, when they ſee an inſufficiency in duties, and an unworthineſs in themſelves for God to ſave them.

Ignorance the firſt general reaſon of mans ruine.

I will begin with the firſt Reaſon, and diſcover the firſt train, whereby men blow up themſelves, which is this: They know not their miſery, nor that fearful accurſed forlorn eſtate wherein they lie, but think and ſay, they ſhall do as well as others; and therefore when any friend perſwadeth them to come out of it, and ſhews them the danger of remaining in ſuch a condition; what is their anſwer? *I pray you ſave your breath to cool your broth; every Fat ſhall ſtand on his own bottom; Let me alone, I hope I have a ſoul to ſave as well as you, and ſhall be as careful of it as you ſhall or can be: You ſhall not anſwer for my ſoul, I hope I ſhall do as well as the preciſeſt of you all.* Hence likewiſe if the Miniſter come home to them, they go home with hearts full of out-cries againſt the men, and their tongue dipt in gall againſt the Sermon. God be merciful unto us, if all this be true! there's harſh Doctrine, enough to make a man run out of his wits, and to drive

drive me to deſpair. Thus they know not their miſery, and not knowing (they are loſt and condemned creatures under the everlaſting wrath of God) they never *ſeek*, *pray*, *ſtrive*, or follow the means whereby they may come out of it, and ſo periſh in it, and never know it till they awake with the flames of Hell about their ears. They will acknowledg indeed, many of them, that all men are born in a moſt miſerable eſtate, but they never apply particularly that general truth to themſelves, ſaying, *I am the man*, I am *now* under Gods wrath, and may be ſnatcht away by death *every hour*, and then I am undone and loſt for ever.

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Many men are ſo ſecure they are not ſenſible of their ſins, til they feel the flames of Hell about their ears.

Now there are two ſorts of people that are ignorant of this their miſery.

Firſt, the common ſort of prophane blockiſh, ignorant people.

1. Prohpane

Secondly, the finer ſort of unſound hollow profeſſors, that have a Peacocks pride, that think themſelves fair, and in a very good eſtate, though they have but one feather on their creſt to boaſt of.

2. Unſound.

I will begin with the firſt ſort, and ſhew you the reaſons why they are ignorant of their miſery, that is, for theſe four reaſons.

The firſt ſort.

Firſt, ſometimes becauſe they want the ſaving-means of knowledg. There's no faithful Miniſter, no compaſſionate *Lot*, to tell them of fire and brimſtone from Heaven for their crying ſins; there's no *Noah* to forewarn them of a flood; there's no Meſſenger to bring

Reaſon 1.

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Many men want the saving means of knowledg.

bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures, to shew them their rock; they have either no Minister at all to teach them, either because the Parish is too poor, or the Church-living too great to maintain a faithful man, (the strongest Asses carrying the greatest burdens commonly.) Oh wofull Physitians! somtimes they be prophane, and cannot heal themselves, and somtimes they be ignorant and know not what to preach, unless they should follow the steps of Mr. *Latimers Frier*; or at the best, they shoot off a few potguns against gross sins; or if they do shew men their misery, they lick them whole again, with some comfortable ill-applied sentences, (but I hope better things of you my brethren,) the mans Patron may haply storm else. Or else they say commonly, thou hast sinned, comfort my self, but dispair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper; I say therefore, because they want a faithful watch-man to cry *fire, fire*, in that sleepy estate of sin and darkness wherein they lie; therefore whole Towns, Parishes, generations of men are burnt up, and perish miserably, *Lam* 2. 14.

Many perish for want of faithful Ministers.

Reason 2. Wicked men never consider their miseries.

Secondly, because they have no leasure to consider of their misery, when they have the means of revealing it unto them, as *Felix*, *Act* 24. 25. Many a man hath many a better pill given him at a Sermon, but he hath no leasure

to

to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he ſaith the world is hard, and hence like a Mole roots in the earth, week dayes, and Sabbath-dayes; The world thus calling them on one ſide, and luſts on another, and the Devil on the other ſide, they have no leaſure to conſider of *Death*, *Devil*, *God*, nor *themſelves*, *Hell*, nor *Heaven*. The Miniſter cries and knocks without, but there is ſuch a noiſe and lumber of tumultuous luſts, and vain thoughts in their hearts and heads, that all good thoughts are ſad unwelcome gueſts, and are knockt down preſently.

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Many men ſo taken with the cares of the world, they never think of death, God, nor themſelves.

Thirdly, becauſe if they have leaſure they are afraid to know it. Hence people cry out of Miniſters, that they damn all, and will hear them no more, and they will not be ſuch fools as to believe all that ſuch ſay; the reaſon is, they are afraid to know the worſt of themſelves; they are afraid to be cut, and therefore cannot endure the Chirurgion; they think to be troubled in mind as others are, is the very high rode to deſpair; and therefore if they do hear a tale, how one after hearing a Sermon, grew diſtracted, or drown'd, or hang'd himſelf, it ſhall be an *Item* and a warning to them, as long as they live for troubling their hearts about ſuch matters. Men of guilty conſciences (hence) flie from the face of God as priſoners from the

Reaſon 2. Wicked men are afraid to know their miſeries.

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Reason 4. Wicked men cannot see their misery because they look on it in false glasses.

the Judge, as debtors from the creditor, But if the Lord of Hoſt can catch you, you muſt and ſhall feel with horrour of heart that which you fear a little now.

Fourthly, becauſe if they be free from this fooliſh fear, they cannot ſee their miſery, by reaſon that they look upon their eſtates through falſe glaſſes, and by vertue of many falſe principles in their minds, they cheat themſelves.

Which falſe Principles are theſe principally; I will but name them.

1. Firſt, They conceive, God that made them, will not be ſo cruel as to damne them.

2. Secondly, Becauſe they feel no miſery (but are very well) therefore they fear none.

3. Thirdly, Becauſe God bleſſeth them in their outward eſtates, in their Corn, Children, Calling, Friends, &c. would God bleſs them ſo, if he did not love them?

4. Fourthly, Becauſe they think ſin to be no great evil; for all are ſinners, ſo this cannot miſchief them.

5. Fifthly, Becauſe they think Gods mercy is above all his works, though ſin be vile, yet conceiving God to be all mercy, all honey, and no juſtice, they think they are well.

6. Sixthly, Becauſe they think Chriſt died for all ſinners, and they confeſs themſelves to be great ones.

7. Seventhly, Becauſe they hope well, and ſo think to have well.

8. Eighthly, Becauſe they do as moſt do, who never crying out of their ſins while they lived and

and dying like lambs at laſt, they doubt not for their parts, but doing as ſuch do, they ſhal die happily as others have done.

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Ninthly, becauſe their deſires and hearts are good as they think.

9.

Tenthly, Becauſe they do as well as God will give them grace, and ſo God is in the fault only if they periſh.

10.

Theſe are the reaſons and grounds upon which profane people are deceived.

Now it followeth to ſhew the grounds on which the finer ſort miſcarry.

The 1d. ſort. Hollow profeſſors deceive their own ſouls. How men come to be deceived about their ſpiritual eſtates.

Secondly, hollow Profeſſors cheat & cozen their own ſouls. It is in our Church, as it is in an old wood; where there are many tall trees, yet cut them, ſearch them deeply, they prove pithles, hollow, unſound creatures. Theſe men twiſt their own ruin with a finer threed, and can juggle better then the common ſort, and caſts miſts before their own eyes, and ſo cheat their own ſouls. It's Miniſters firſt work to turn men from darkneſs into this light *Act* 26. 18. & the ſpirits firſt work to convince men of ſin, *John* 16. 9. And therefore it's men's main work to know the worſt at firſt of themſelves.

Now the cauſe of theſe mens miſtaking is three-fold.

1. Underſtanding.
2. Conſcience.
3. Will.

Seven diſtempers in the mind of man.

Firſt, the ſpiritual madneſs and drunkenneſs of their *Underſtanding*.

Secondly, The falſe baſtard peace begot and nouriſhed in the *Conſcience*.

Thirdly, The ſlie, and ſecret diſtempers of the *Will*.

Firſt, there are theſe 7. drunken diſtempers in

Mans perdition is of himself.

1. Arrogancy.

in the understanding or mind of man, whereby he comes to be most miserably deceived.

First, The understanding, *Arrogancy*. You shall never see a man mean and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would Honour*, when truth was intended for poor *Mordicai*: For, pride having once overspread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud *Pharisee*, when he came to reckon with himself; he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it down for 1000*l.* that is, he esteems of himself as a very rich man for it: so many a man because he hath some good thing in himself, as he is pitiful to the poor, he is a true man though a poor man, he was never given to Wine or Women: he magnifieth himself for this title, and so deceives and over reckons himself. There are your *Bristow* stones, like Diamonds, and many cheaters cozen Country folks with them, that desire to be fine, and know not what Diamonds are. So many men desirous to be honest, and to be reputed so, not knowing what true grace means. Therefore *Bristow* stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be

Arrogant men are like the proud Pharisee *I am not as other men*

but

but glittering, ſeeming Jewels in a Swines ſnout. A cab of Doves dung was ſold in *Samaria's* time of famine at a great rate; a man living in ſuch a place where all about him are either *ignorant* or *profane*, or *civil*, a little moral honeſty (dung in reſpect of true grace) goes a great way, and is eſteemed highly of, and he is as honeſt a man as ever lived. To a man that looks through a red glaſs, all things appear red; a man looking upon himſelf through ſome fair ſpectacles, through ſome one good thing which he hath in himſelf, appears fair to him. It is ſaid, *Luke* 10. *ult. The Phariſees devoured widows houſes.* Might not this racking of rents make them queſtion their eſtates? No. Why? They for pretence made *long prayer*: ſo many men are drunk now and then, but they are ſorry; they cannot but ſin, but their deſires are good; they talk idlely, but they live honeſtly; they do ill ſometimes, but they mean well. Thus when ſome good things are ſeen in themſelves, pride puffes them up with an overweening conceit of it, and ſo they cozen their ſouls.

Mans perdition is of himſelf.

Secondly, The underſtandings *Obſtinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good eſtate*, will not ſuffer this conceit to be pluckt out of it. Now your old rooted, yet rotten profeſſors, having grown long in a good conceit of themſelves, will not believe that they have been fools all their life time, and therefore now muſt pull down, and lay the foundation again: and hence you ſhall have many ſay

2. Obſtinacy.

Mans perdition is of himself.

of a faithful Minister, that doth convince and condemn them and their estate to be most woful; What shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby he cheats himself, till Christs blood do it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Father worshipped in that Mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldom or never be set straight again. Hence such kind of people, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be rotten at the heart; and are not those wares and commodities much to be suspected, nay concluded to be starke naught, which the seller will needs be put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists Religion, to be suspected to be bad, because they obtrude the opinions on their followers to be beleeved without any hesitation or dispute about them, before or after they have embraced them: certainly thy old *faith*, thy

When men grow aged with good opinion of themselves, they are hard to be reduced.

thy old *prayers*, thy old *honesty*, or form of piety are counterfeit wares, that cannot endure searching: because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other fallen into some horrible secret, grievous sins, as *whoredom, oppression*, or the like, the guilt of which lying yet secretly on them, makes them fly from the light of *Gods truth*, which should find them out, quarrelling both against it and the Ministers that Preach it, *Rom.* 2. 8. And therefore as it is with theeves when they have any stolen goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*; the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think its hard for them to go to Heaven and be saved, if they have been in a wrong way all their life time, An honest heart will cry after the best means, *Lord search me, Job.* 3. 20. and open all the doors to the entertainment of the straitest, strictest truths.

Mans perdition is of himself.

Obstinate men conceits themselves in a good estate.

Mans perdition is of himself.

3. Obscurity.

Thirdly, The understandings *Obscurity*, or *ignorance* of the infinite exactness, glorious purity, and absolute perfection of the Law of God: whence it cometh to pass that this burning Lamp, or bright Sun of Gods Law, being set and obscured in their minds rotten glowworms of their own righteousness, doing some things according to the Law of God, shines and glisters gloriously in their eyes, in the dark night time of dismal darkness, by doing of which they think to *please God*, and their *estates are very good*, *I was alive*, saith *Paul*, *Rom.* 7. 9. *without the law*, and he gives the reason of it, because sin did but sleep in him like a cut throat in an house where all is quiet. Before the law came, he saw not that deadly secret score of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himself for his *own righteousness*. The *Gospel* is a *glass* to shew men *the face of God in Christ*, 2 *Cor.* 2. *ult.* The law is that *glass* that sheweth a man *his own face*, and what he himself is. Now if this *glass* be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why civil men, formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host; that is, they judge of the number, nature, and greatness of their sins, by their own books, by their own reason, they look not *Gods debt book*, *Gods exact Laws* over, and compare themselves therewith; if they did, it would amaze

Gods law a fit glass for men to see their own misery in.

amaze the ſtouteſt heart, and pluck down plumes, and make them ſay, *Is there any mercy ſo great as to paſs by ſuch ſins, and to put up ſuch wrongs, and to forgive ſuch ſins and debts, one of which alone may undo me, much more ſo many?*

Mans perdition is of himſelf.

Fourthly, The underſtandings *Security* or *ſleeppineſs*, whereby men never reflect upon their own actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glaſs before them, but never beholding themſelves in the glaſs, they never ſee their ſpots. This is the woe of moſt *unregenerate men*; they want a reflecting power and light to judge of themſelves by *Jer.* 8. 6. You ſhall have them think on a Sermon. Here's for ſuch a one, and ſuch a one is touched here; when it may be the ſame Sermon principally ſpeaks of them; but they never ſay, *This concerneth me, I was found out through the goodneſs of the Lord to day, and ſurely the man ſpake unto none but unto me, as if ſome body had told him what I have done.* And hence you ſhall find out many lame Chriſtians, that will yeild to all the truths delivered in a Sermon, and commend it too, but go away and ſhake off all truths that ſerve to convince them. And hence many men when they examine themſelves in general, whether they have grace or no, whether they love *Chriſt* or no, they think yes, that they do with all their hearts, yet they neither have this grace or any other, whatever they think, becauſe they want *a reflecting light*

4. Security of mans underſtanding, a hinderance that men never ſee themſelves.

Men are apt to ſhake off thoſe truths that ſerve to convince them.

Mans perdition is of himself.

to judge of generals by their own particular courſes. For tell theſe men that he that loves another truly, will often think of him, ſpeak of him, rejoyce in his company, will not wrong him willingly in the leaſt thing: now ask them if they *love Chriſt* thus. If they have any *reflecting light*, they will ſee where they have one thought of *Chriſt*, they have a thouſand on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they do not only *wrong him*, but make a light matter of it when it is done; All are ſinners, and no man can live without ſin. Like a ſleepy man (fire burning his bed-ſtraw) he cries not out, when others happily lament his eſtate, that ſee a far off, but cannot help him, *Iſai.* 42. 25. A man that is to be hang'd the next day, may dream over-night he ſhall be a King; why? becauſe he is a ſleep, he *reflects not on himſelf.* Thou maiſt go to the Devil, and be damned, and yet ever think and dream, *that all is well with thee.* Thou haſt no *reflecting light to judge of thy ſelf.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and deluſion ſhut you out of your own houſe, from ſeeing what court is kept there every day.

Iſa. 42.25. Therefore he hath poured upon him the fury of his anger, &c.

Fifthly, The underſtandings *Impiety*, whereby it leſſens and vilifies the glorious *grace of God* in another: whence it comes to paſs, that this deluded ſoul ſeeing none much better then himſelf, concludes, If any be ſaved, I ſhall no doubt be one, *Iſa.* 26. 10. 11. Men will

5. Impiety of the underſtanding is leſſening the grace of God.

not

not behold the Majesty of *God* in the lives of his *people*; many a man being too light, yet desirous to go and pass for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I do not? And if he see they go beyond him, then he turns his own balance with his finger and makes them too light, that so *he himself* may pass for weight.

Mans perdition is of himself.

And this vilefying of them and their grace, judging them to be of no other mettal then other men, appears in three particulars.

Wicked men vilifie Gods people.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspicions of them: if they know any sin committed by them, they will conclude, *They be all such*: if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites*: if they are not so uncharitable (having no grounds) they prophesie, they will *hereafter* be as bad as others, though they carry a fair flourish now.

1. By raising false reports upon Gods people.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only by their outside, and by what they see in them, and so, like children, seeing Stars a great way off, think them no bigger nor brighter then winking Candles. They stand a far off from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside

2. By comparing Gods people with themselves.

Mans perdition is of himself.

outside of a Christian is the worst part of him, and his glory shines chiefly within.

3. They think themselves as upright though not so perfect as they.

Thirdly, if they see Gods people do excel them, that they have better lives, better hearts and better knowledge, yet they will not conclude, that *they have no grace*, because it hath not that stamp that honest mens mony hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet dare be bold to think any say, *Their hearts are as upright, though they be not so perfect as others are*: and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*star* or) sincere Christian differ from another in glory. I speak of those men only, that never were fixt in so high a Sphere as true honesty dwels, yet farther this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

6. Idolatry.

Sixthly, The understanding *Idolatry*, whereby the mind sets up, and bows down to a false image of Grace; that is, the mind being ignorant of the height & excellency of true grace takes a false scantling of, and so imagins and fancies within himself, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it self miserably, *Rom.* 10. 3. And the

Man fancies common grace to be true grace.

the mind comes to ſet up her Image thus.

Mans perdition is of himſelf.

1. First, The mind is haunted and purſued with troubleſome fears of Hell, *Conſcience* tels him he hath ſinned, and the *Law* tels him he ſhall die, and *Death* appears and tels him, he muſt ſhortly meet with him; and if he be taken away in his ſins, then comes a black day of reckoning for all his privy pranks, a day of blood, horrour, judgement and fire where no creature can comfort him. Hence ſaith he, Lord, keep my ſoul from theſe miſeries; he hopeth it ſhall not prove ſo evil with him, but fears it will.

2. Secondly, Hereupon he deſireth peace and eaſe, and ſome aſſurance of freedom from theſe evils. For it is an hell above ground ever to be on the rock of tormenting fears.

3. Thirdly, That he may have eaſe, he will not ſwagger his trouble away, nor drown it in the bottom of the cup, nor throw it away with his Dice, or play it away at Cards, but deſires ſome grace, (and commonly it's the leaſt meaſure of it too:) Hereupon he deſires to hear ſuch Sermons, and read ſuch books as may beſt ſatisfie him concerning the leaſt meaſure of grace: for, ſin only troubling him, grace only can comfort him ſoundly; And ſo, *Grace* which is meat and drink to an holy heart, is but Phyſick to this kind of men, to eaſe them of their fears and troubles.

4. Hereupon being ignorant of the heighth of *true grace*, he fancieth to himſelf ſuch a meaſure of common *grace* to be true *grace* As if he feels himſelf ignorant of that which troubles

Mans perdition is of himself.

troubles him: so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he will cast away, and so reforms: If omission of good duties molest him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth he thinketh he shall do well, if he liveth, he thinks and hopes he shall grow better; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by Gods Almighty power. Let a man have false weights, he is cheated grievously with light gold; Why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light: clipt, crack pieces cheat them. Hence you shall have those men commend pithless, sapless men for very honest men as ever broke bread; Why? they are just answerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace; the reason lieth here:

They

They ſet up to themſelves ſuch a common work of grace; from which no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true grace *veritate eſſentiæ*, only, may be loſt; not that grace which is true, *veritate firmæ ſoliditatis*: which latter being rightly underſtood, may be called *ſpecial grace*, as the other *common grace*. Hence alſo you ſhall have many Profeſſors hearing a hundred Sermons never moved to grow better. Hence likewiſe you ſhall ſee our common Preachers comfort every one almoſt, that they ſee troubled in mind, becauſe they think preſently they have true grace, now they begin to be ſorrowful for their ſins. 'Tis juſt according to their *own light weights*.

Mans perdition is of himſelf.

Bellarm.

For the Lords ſake, take heed of this deceit. True *grace* (I tell you) it's a rare pearl, a glorious Sun clouded from the eyes of all but them that have it, *Revel.* 2. 17. a ſtrange, admirable almighty work of God upon the ſoul, which no created power can produce; as far different in the leaſt meaſure of it, from the higheſt degree of common grace, as a Devil is from an Angel; for 'tis Chriſt living, breathing, reigning, fighting, conquering in the ſoul. Down therefore with your *Idol-grace*, your *Idol-honeſty*, true *grace* never aims at a pitch, it aſpires only to perfection, *Phil.* 3. 12, 13. And therefore *Chryſoſtome*, calls St. *Paul*, *inſatiabilis Dei cultor*, a greedy inſatiable worſhipping of the Lord Almighty.

True grace is clouded from the eyes of all but them that have it.

Seventhly,

Mans perdition is of himself.

7. Error a cause of mans ruin.

1. Sin is like sweet poyson, pleasant in the drinking, but bitter in the working

Seventhly, The understandings *Error is another cause of mans ruine.* And that is seen principally in these five things, these five errors or false conceits.

First, In judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they do repent, hope they shall be saved. For sin is like sweet poyson while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov.* 23 31, 32. *then* the time cometh, when this poyson works, making the heart swel with grief; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with great delight, now cries out with grief in the bitternes of his soul, *O that I, beast that I am, had never committed it! Lord, Mercy, mercy! Prov.* 5. 3, 4. 11, 12. Nay it may be they will fast, and humble and afflict their souls voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon when they hear, that all that sin shall die, they grant this is true indeed, except a man repent, and *so* they think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquity*, But this repentance is not when a man is troubled some what in mind for sin, but when he cometh to mourn for sin as his greatest evil, as if he should see all his goods and estate on a light fire before him; And that not for some sins but all sins, little and great; and that not for a time; for a fit and away,

(a land-

(a land-flood of ſorrow) but alwayes like a ſpring never dry, but ever running all a mans life-time.

Mans perdition is of himſelf.

2.

Secondly, In judging the ſtriving of conſcience againſt ſin, to be the ſtriving of the fleſh againſt the ſpirit; and hence come theſe ſpeeches from carnal black mouths; *The ſpirit is willing, but the fleſh is weak.* And hence men think, they being thus compounded of fleſh and ſpirit, are regenerate, and in no worſe eſtate than the children of God themſelves. As ſometime, I once ſpake with a man, that did verily think that *Pilate* was an honeſt man, becauſe he was ſo unwilling to crucifie Chriſt; which unwillingneſs did ariſe only from the reſtraint of conſcience againſt the fact. So, many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves: they ſay they ſtrive againſt their ſins, but *Lord be merciful unto them*, they ſay, *the fleſh is frail*, and hence *Arminius* gives a divers interpretation of the ſeventh Chapter to the *Romans*, from ordinary Divines; concerning which *Paul* ſpeaks in the Perſon of an unregenerate man, becauſe he obſerved divers graceleſs perſons (as he ſaith himſelf) having fallen, and falling commonly into ſins againſt conſcience, to bring that Chapter in their own defence and comfort, becauſe they did that which they allowed not, *ver.* 15. and ſo it was not they, but *ſin* that dwelled in them.

Arminius.

And ſo, many among us, know they ſhould be better, and ſtrive that they may grow better, but through the power of ſin cannot; con-

Mans perdition is of himself.

The striving of conscience and lust, every reprobate may have.

conscience tels them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh and spirit: Oh no, here is conscience and lust only by the ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as 'tis no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth; now to be wilde, argueth he is altogether untam'd and subdued. Take heed therefore of judging your estate to be good, because of some backwardness of your hearts to commit some sins though little sins; for they may be, and it is most certain, are more powerful in *thee*, then in others that have not the like struglings, because they have not such checks as thou hast to restraine thee. Know therefore that the striving of the *spirit* against the *flesh* is against sin, *because it is sin*; as a man hates a Toad, though he be never poyson'd by it; But the striving of thy Conscience against sin, is only against sin, because it is a *troubling or a damning sin*. The striving of the spirit against the flesh, is from a deadly hatred of sin, *Rom.* 7. 15. But thy striving of conscience against sin is only from a fear of the danger of sin. For *Baalam* had a mind to curse the Israelites, for his monies sake, but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them*.

Thirdly,

Thirdly, Injudging of the ſincerity of the heart, by ſome good affection in the heart, hence many a deluded ſoul reaſons the caſe out thus with himſelf: Either I muſt be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God; for I am not given to whoring, drinking, oppreſſion, ſwearing; Nor a hypocrite, for I hate theſe ſhews, cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, becauſe my heart is good; my affections and deſires within, are better then my life without; and what ever others judg of me, I know mine own heart, and the heart is all that God deſires. And thus they fool themſelves, *Prov.* 28. 26. This is one of the greateſt cauſes and grounds of miſtakes amongſt men that think beſt of themſelves: they are not able to put a difference between the good deſires and ſtrong affections that ariſe from the love of Jeſus Chriſt.

Mans perdition is of himſelf.

3.

He that truſteth in his own heart, is a fool, &c.

Self-love will make a man ſeek his own good and ſafety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber toward evening, and there privately make him ſeek, and pray, and tug hard for pardon, for Chriſt, for mercy: *Lord, evermore give us of this bread*! But the love of Chriſt makes a man deſire Chriſt, and his honour for *himſelf*, and all other things for *Chriſt.* It is true the deſires of Sons in Chriſt by Faith are accepted ever; but the deſires of ſervants, men that work onely

4.

Mans perdition is of himself.

2 Kings 10. 8.

for their wages out of Christ, are not.

Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory and yet perish? Yes, and ordinarily too: A man may be liberal to the poor, maintain the Ministry, be forward and stand for good things, hence he may not doubt, but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it his general *course*, his utmost and last end. A subtile Apprentice may do all his masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, and observant as he seems to be: So a subtile heart (yet a villainous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? Its that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometimes that he could pray so well, know so much, and do as others do, and yet his last end is for himself. But *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but do you seek his honour *onely*? Is it your last end, where you rest and seek no more but *that*? If thou wouldst know whether thou makest Christs glory thy last end, observe this rule.

If

If thou art more grieved for the eclipſe of thine own honour, and for thine own loſſes, then for the loſs of Gods honour; it is an evident ſign thou loveſt it not, deſireſt it not as thy chiefeſt good, as the laſt end, for thy *ſummum bonum*; and therefore doſt not ſeek Gods honour in the prime and chiefeſt place. Sin troubled *Paul* more than all the plagues and miſeries of the world. Indeed, if thy name be daſhed with diſgrace, and thy will be croſſed, thy heart is grieved and diſquieted: but the Lord may looſe his honour daily by thine own ſinnes, and thoſe that be round about thee, but not a tear, not a ſigh, not a groan to behold ſuch a ſpectacle: As ſure as the Lord lives, thou ſeekeſt not the Lords name or honour as thy greateſt good.

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Gods honor ſhould be ſought as the chiefeſt good.

Fifthly, In judging the power of ſin to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his eſtate into queſtion, it is ſin, either in the being or power of it. Now ſin in the being ought not, muſt not make a man queſtion his eſtate, becauſe the beſt have that left in them that wil humble them, and make them live by faith; therefore the power of ſin only can juſtly thus trouble a man. Now if a man do judge of this to be only but *infirmity*, which the beſt are compaſſed about with all, he cannot but ly down ſecurely & think himſelf well. And if this error be ſetled in one that lives in no one known ſin, it is very difficult to remove: For let the Miniſter caſt the ſparks of hell in their faces, and denounce the terrour of God a-

5.

Mans perdition is of himself.

gainſt them, they are never ſtirred: Why? becauſe they think, *Here's for you that live in ſin*, but as for themſelves although they have ſins yet they ſtrive againſt them, and ſo cannot leave them; for, *we muſt have ſin as long as we live here*, they ſay. Now mark it, there's no ſurer ſign of a man under the bloody reign and dominion of his luſts and ſins, than this, that is, to give way to ſin (though never ſo little and cõmon) nor to be greatly troubled for ſin (for they may be a little troubled) becauſe they cannot overcome ſin; I deny not but the *beſt* do ſin daily; yet this is the diſpoſition of *Paul*, and every child of God, he mourneth not the leſs, but the more for ſin; though he cannot quite ſubdue them, caſt them out and overcome them. As a priſoner mourns the more, that he is bound with ſuch fetters he cannot break; ſo doth every one truly ſenſible of his woful captivity by ſin. This is the great difference between *a raging ſin* a man will part withall, and a ſin of infirmity a man cannot part withall; a ſin of infirmity is ſuch a ſin as a man would, but cannot part with it, and hence he mourns the more for it. *A raging ſin* is ſuch a ſin, as a man haply by vertue of his laſhing conſcience, would ſomtimes part withall, but cannot, and hence mourns the leſs for it, and gives way to it. Now for the Lords ſake take heed of this deceit; for I tell you, thoſe ſins you cannot part withall, if you groan not day and night under them (ſaying O Lord help me, for I am weary of my ſelf, and my life) will certainly

tainly undo you. You ſay, you cannot but *ſpeak idlely*, & *think vainly*, and *do ill*, as all do ſometimes; I tell you, thoſe ſins ſhall be everlaſting chains to hold you faſt in the power of the devil, until the judgment of the *great day*

Mans perdition is of himſelf.

And thus much of the underſtandings corruption, whereby men are commonly deluded; followeth the ſecond.

Secondly, In regard of the falſe baſtard peace begot in the conſcience. Why ſhould the Camp tremble when Scouts are aſleep, or give falſe report, when the enemies are not near them? Moſt men think they are in a ſafe eſtate; or if they have been troubled, becauſe they have got ſome peace and comfort after it. Now this falſe peace is begot in the heart by theſe four means. 1. By *Satan*.

How falſe peace is bred in the ſoul.

2. By *falſe Teachers*.
3. By *a falſe Spirit*.
4. By *a falſe application of true Promiſes*.

I By *Satan*, whoſe Kingdom ſhall fall if it ſhould be divided, and be always in combuſtion; hence he laboureth for peace, *Luke* 11. 24. *When the ſtrong man keepeth the Palace, his goods are in peace*; that is, when Satan armed with a bundance of ſhifts and carnal reaſonings, poſſeſſeth mens ſouls, they are at peace. Now look as Maſters give their ſervants peace, even ſo the Devill.

I. By Satan.

1. By removing all things that may trouble them: And,

2. By giving unto them all things that may quiet and comfort them; as meat, drink, reſt, lodging, *&c.* ſo doth Satan deal with his

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ſlaves and ſervants.

First by removing thoſe ſins which trouble the conſcience, for a man may live in a ſin and yet never be troubled for that ſin; for ſin againſt the light of conſcience, only troubles the conſcience: as children that are tumbling and playing in the duſt, they are not troubled with all the duſt, nay they take pleaſure to wallow in it; but only with that (whether it be ſmal or great) that lights in their eyes. And hence that young man came boaſting to Chriſt, that he had kept all the Commandments from his youth; *but went away ſorrowful*, becauſe that duſt, that *ſin* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devil, when he can make a man live, and wallow, and delight in his ſins, and ſo ſerve him; and yet will not ſuffer him to live in any ſin againſt conſcience, whereby he ſhould be troubled, and ſo ſeek to come out of this wofull eſtate, *he is ſure this man is his own*, and now a poor deluded man himſelf goes up and down not doubting but he ſhall be ſaved; why? becauſe their conſcience (thank God) is clear & they know of no ſin they live in, they know nothing by themſelves that may make them ſo much as ſuſpect their eſtate is bad. *Mat.* 9. 13 *I came not to call the righteous but ſinners to repentance*, that is, ſuch an one as in his own opinion is fiſh whole, every ſin being a child of Gods ſickneſs, he is never without ſome kind of ſorrow, but ſome ſins only being a natural mans ſickneſs, they being removed, he recovers out of

of his former ſorrow, and grows well again & thinks himſelf ſound: the Lord Jeſus never came to ſave ſuch, therefore Satan keeps poſſeſſion of them. For the Lords ſake look to this ſubtilty; many think themſelves in a good eſtate, becauſe they know not the particular ſin they live in; whereas Satan may have ſtronger poſſeſſion of ſuch as are bound with his inviſible feters, & chains, whē thoſe that have their pinching bolts on them may ſooner eſcape.

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Secondly, by giving the ſoul *liberty* to recreate it ſelf in any ſinful courſe, wherein the eye of conſcience may not be pricked & wounded. Servants when they are put always to work & never can go abroad, are weary both of work and Maſter: that Maſter pleaſeth them that giveth them moſt liberty; to be pent up all the day long in doing Gods work, *watching*, *praying*, *ſighing* againſt every ſin, this is a burthen, this is too ſtrict, and becauſe that they cannot endure it, they think the Lord looks not for it at their hands. Now *Satan* gives men liberty in their ſinful courſes: and this liberty begets peace, & this peace makes them think well of themſelves, 2*Pet* 2.19. Ther's many roten profeſſors in theſe days, that indeed wil not open their mouths againſt the ſincere-hearted people of God, yet they walk looſely, & take too much liberty in their thoughts liberty in their deſires & delights; liberty in their company, in their paſtimes, & that ſometimes under a pretence of Chriſtian l[illegible]y; and never trouble themſelves with th[illegible]eedleſs controverſies, to what end, or in what manner do I uſe

2. By liberty in ſin.

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these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawful liberty; May not I sin in my *mirth*, in my *speaking*, in my *sleeping*: Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

3. Unlawful secret lust to be avoided.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unless he have meat and drink and food, so ther's no wicked man under Heaven, but as he takes too much liberty in the use of lawful things; so he feedeth his heart with some unlawfull secret lust, though all the time he live in it, it may be it is known to him. *Luke 16. Dives* had his dish, his *good things*, and so sang himself asleep, and had his soul *take his ease and rest*: yea, observe this, diet is poysoned in it self, but ever commended to the soul as wholsome, good, and lawful, They Christen sin with a new name, as Popes are at their Election, if he be bad, they call him sometimes *Pius*, if a coward *Leo*, &c. So *covetousness* is good husbandry; *Company-keeping*, good neighbour-hood, *lying* to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and believes he is in a good estate.

Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sin; hence they are [illegible] perswaded that they live in sin, because they cease sometimes from the act of sin; as no man doth always swear,

ſwear, nor is he always drunk, nor always angry. They think only their fals in theſe or the like ſins, are ſlips and fals which the beſt men may have ſometimes, and yet be a dear child of God. Oh! Satan will not alwayes ſet men at his work; for if men ſhould alwayes have their cups in their hands, and their queans in their arms; if a covetous man ſhould always root in the earth, and never pray, never have good thoughts, never keep any Sabbath; if a man ſhould always ſpeak *idly*, and never good word drop from him, a mans conſcience would never be quiet, but ſhaking him up for what he doth; but by giving him reſpite from ſinning for a time, Satan getteth ſtronger poſſeſſion afterward; as *Mat.* 12. 43. *When the unclean ſpirit is gone out of a man, it returns worſe. Sampſon*'s ſtrength always remained, and ſo doth ſins ſtrengthen in a natural man, but it never appears until temptation come.

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Fifthly, The giving the ſoul fair promiſes of Heaven and eternal life, and faſtning them upon the heart. Moſt men are confident their *eſtates is good*; and though God kills them, yet will they truſt in him, and cannot be beaten from this. Why? Oh! Satan bewitcheth them: for as he told *Evah* by the Serpent, *ſhe ſhould not die*, ſo doth he inſinuate his perſwaſions to the ſoul, though it live in ſin, he ſhall not die, but do well enough as the preciſeſt. Satan gives thus *good words* but *woful wages*, the eternal flaſhes of Hell.

4. Fair promiſes of heaven.

Falſe teachers flatter men in their ſins, applying comforts to them that ſhould be wounded.

11. *By falſe Teachers*, who partly by their looſe

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looſe examples, partly by their flattering Doctrines, in publick, and their large charity in private, dawbing up every one, (eſpecially he that is a good friend unto them) for honeſt and religious people; and if they be but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias* as *John Baptiſt* did *Herod*. Hereupon they judge themſelves honeſt, becauſe the Miniſter will give them the beggerly paſ-port; and ſo they go out of the world, and die like lambs, woſully cheated, *Mat.* 24. 11. Look abroad in the world, and ſee what is the reaſon ſo many feed their hearts with confidence they ſhall be ſaved, yet their lives condemn them, and their hearts acquit them: The reaſon is; ſuch and ſuch a Miniſter will go to the Ale-houſe, and he never prays in his family, and he is none of theſe preciſe hot people, and yet as honeſt a man as ever lives, and a good Divine too. *Ahab* was miſerably cheated by four hundred falſe Prophets. Whileſt the Miniſter is of a looſe life himſelf, he will wink at others and their faults, leſt in reproving others he ſhould condemn himſelf, and others ſhould ſay unto him, *Phyſitian heal thy ſelf*. Theeves of the ſame company will not ſteal from one another, leſt they trouble thereby themſelves. And hence they give others falſe Cards to ſail by, falſe Rules to live by: their unconſcionable large charity is like a gulf that ſwalloweth ſhips (ſouls I mean) toſſed with tempeſts and not comforted, *Iſa.* 54. 7, 8. And hence,

hence, all being fish that cometh to their net, all men think so of themselves.

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III. A *false spirit.* This is a third cause that begets a false peace. As there is a true *spiris that witnesseth to our spirits that we are the Sons of God, Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sons of God, 1 *John* 4. 1. We are bid to *try the spirits*: Now if these spirits were not like Gods true Spirit, what need tryal? As, What need one try whether dirt be gold, which are so unlike each other? And this spirit I take to be set down, *Mat.* 24. 23. Now look as the true Spirit witnesseth, so the false spirit being like it, witnesseth also.

III. There is a false spirit that speaks peace, when there is war.

1. Comparison between true and false spirits.

First, The spirit of God humbles the soul. so before men have the witness of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives. and cast away the weapons, and submit, *Psal* 66. 3.

2. The Spirit of God reveals Christ willing to save.

Secondly, The spirit of God in the Gospel reveals Jesus Christ and his willingness to save; so the *false spirit* discovereth Christs excellency, and willingness to receive him, if he will but come in. It fareth with this soul, as with Surveyors of lands, that take an exact compass of other mens ground, of which they shall never enjoy a foot. So did *Balaam*, Num. 24. 5. 6. this false spirit sheweth them the glory of Heaven and Gods people.

3.

Thirdly, Hereupon the soul cometh to be affected, and to taste the goodness and sweetness of Jesus Christ, as those did, *Heb.* 6. and the

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the ſoul breaks out into a paſſionate admiration: Oh! that ever there ſhould be any hope for ſuch a vile wretch as I am, and have been! And ſo joys exceedingly, like a man half way wrapt up into Heaven.

Fourthly, Hereupon the ſoul being comforted after it was wounded, now caleth God, *my God*; and Chriſt *my ſweet Saviour*; and now it doubts not but it ſhall be ſaved: Why? becauſe I have received much comfort, after much *ſorrow and doubting*, *Hoſ.* 8. 2,3. and yet remains a deluded miſerable creature ſtill. But here mark the difference between the witneſs of each ſpirit. The *falſe ſpirit* makes a man believe he is in the ſtate of grace, and ſhall be ſaved. Becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: But the *true ſpirit* perſwades a man his eſtate is good and ſafe, becauſe he hath not only taſted, but *bought* this Chriſt, as the wiſe Merchant in the Goſpel; that rejoyced he had found *the Pearl*, but yet ſtays not here, but ſells away all, and *buyes* the Pearl. Like two Chapmen that come to buy Wine, the one taſts it, and goeth away in a drunken fit, and ſo concludes it is his: So a man doth, that hath the falſe ſpirit: but the true ſpirited man doth not only taſte, but buyes the Wine, although he doth not drink it all down when he cometh to taſte it; yet he having been incited by taſting to buy it, *now* he calls it his own: So a child of God taſting little of God, and a little of Chriſt, and a little of the Promiſes at his firſt converſion, although he

The falſe ſpirit perſwades a man to be in a good eſtate, when he is not.

he taſts not all the ſweetneſs that is in God, yet he forſakes all for God, for Chriſt, and ſo takes them lawfully as his own.

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Again, the falſe ſpirit having given a man comfort and peace, ſuffers a man to reſt in that eſtate; but the true ſpirit having made the ſoul taſte the love of the Lord, ſtirreth up the ſoul to do and work mightily for the Lord. Now the ſoul cryeth out; *What ſhall I do for Chriſt, that hath done wonders for me?* if every hair of my head were a tongue to ſpeak of his goodneſs, it were too little. *Neh.* 8. 10. *The joy of the Lord is our ſtrength*, Pſal. 51. 12. *Uphold me with thy free ſpirit*; or as the *Chaldean* Paraphraſe hath it, thy *Kingly ſpirit*; the Spirit of Adoption in Gods child is no underling, ſuffering men to lie down, and cry, My deſires good, but fleſh is frail; No, it is a Kingly ſpirit, that *reigns* where it *liveth*.

The true ſpirit, when it hath taſted of God, deſires more of God.

IV. *Falſe appling of true Promiſes*, is the laſt cauſe of falſe peace. And when a man hath Gods ſpirit within, and Gods hand and promiſe (as he thinks) for his eſtate; now he thinks all ſafe. This did the *Jews*; they ſaid, *We have* Abraham *to our Father*; and ſo reputed themſelves ſafe, God having made them a promiſe, *I will be a God of thee and of thy ſeed.* But here is a difference between a child of Gods application of them, and a wicked mans; The firſt applieth them ſo to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his luſts, and creatures, and yet catcheth hold on the promiſe. By

The Jews thought themſelves happy, becauſe they had *Abraham* to their father.

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By these four means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

The third cause of mans being deceived.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will only name three.

1.

First, when the *Will* is resolved to go on in a sinful course, and then sets the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetness of a sinful course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself as many do, except *there* where his dearling lust lies; *he sets upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stollen gods, and so never finds out himself, *Job* 3. 20. A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinful course at his ease, will search himself, and let some light come into his mind.

And hence many prophane persons that know

know much, (their opinions are Orthodox, their diſcourſe ſavoury) yet do they know little of themſelves, and of thoſe ſins and luſts that haunt them; which they muſt part with; becauſe this light troubleth them, it hinders them from ſleeping in their ſecure eſtate, and therefore they draw the curtains here. Hence many men that live in thoſe ſins of the groſſeſt Uſury, finding the gain, and taſting the ſweet of that ſin, will read all Books, go to all thoſe Miniſters they ſuppoſe that hold it lawful: and ſo pick up and gather reaſons to defend the lawfulneſs of the ſin, and ſo becauſe they would not have it to be a ſin, find out reaſons, whereby they think it no ſin; but the bottom is this, their *will* hath got the bribe, and now the underſtanding playes the Lawyer: and hence men live in the moſt crying ſins, and are ſure to periſh, becauſe they will not know they are in an error.

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When men have taſted the ſweetneſs of ſin, they are like bribed Lawyers, ready to plead for it.

Secondly, when the *Will* ſets the underſtanding a work to extenuate and leſſen ſin; for many when they ſee their ſins yet make it ſmal by looking at the falſe end of their Optick-glaſs; they think ſuch ſmal matters never make any breach between the Lord and their ſouls. Hence they ſay, *The beſt man ſins ſeven times a day*; and *who can ſay, my heart is clean?* What is the reaſon that a child of God hath little peace, many times, after commiſſion of ſmal ſins? Oh! it is becauſe they ſee the horrible nature of the leaſt ſin; ſmal wrongs againſt ſo dear, ſo great a friend as the Lord is, it cuts their hearts: yet a carnal heart

2. Wicked men will leſſen and excuſe their ſins &c.

is

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When men are wilfully ignorant, they never fear their estates.

is never troubled for great sins, because they make a little matter of them.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sin as the horse into the battel. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes, when thy are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome, but bring them to the fire, then they hiss & sting. So sin, when it is brought near Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! Oh, I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their woful, miserable estate; which *Ignorance* is the first Cock, or the first powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

The second Reason why men ruine themselves, is carnal security.

Now followeth the second reason of mans ruine. By reason of mans *carnal security* whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it. for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa.* 29. 9, 10. Now this is the estate of many a soul; he doth know his misery, but by reason of the sleepy, secure, senseless spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it. Now

Now the reaſons of this ſecurity are theſe: Becauſe God pour es not out the full meaſure of his wrath upon men, becauſe he kindles not the pile of wrath that lies upon men, it's reſerved, and concealed, *not revealed from Heaven*; and ſo long, let God frown, Miniſters threaten, and ſmaller judgements drop, yet they will never ſeek ſhelter in Jeſus Chriſt, but ſleep in their ſins, until God rain down flouds of horror, blood, fire; until Gods arrows ſtick in mens hearts, they will never ſeek out of themſelves unto Jeſus Chriſt, *Eccleſ.* 8.11. So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moſes* muſt be ſent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened: So long as Gods ſword is in his Scabbard, men have ſuch ſtout hearts that they will never yeild; God muſt wound, and cut deep, and ſtab, and thruſt to the very heart, elſe men will never yeild, never awaken, till Gods fiſts be about mens ears, & he is draging them to the ſtake, men will never awake and cry for a pardon & deliverance of their woful eſtate.

Secondly, becauſe if they do in part feel, and ſo fear Gods wrath, they put away the evil day far from them, they hope they ſhall do better hereafter, and repent ſome other time, and therefore they ſay, Soul, eat, drink, follow thy ſports, cups, queans, thou haſt a treaſure, of time which ſhal not be ſpent in many years, *Iſa.* 22. 12, 13. that look as it is with the Wax, let it be of never ſo pliable a diſpoſition, and the fire never ſo hot, yet if it be not brought near

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Reaſons of ſecurity.

Reaſ. 1. Why men ruine themſelves.

Nah. 1, 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts as *Pharaoh*.

Reaſ. 2. Why men ruin themſelves.

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near the fire, and be held in the fire, it never melts, but ſtill remains hard: ſo it is here; Let a man or woman have never ſo gentle or pliable a nature, and let Gods wrath be never ſo hot and dreadful in their judgements, yet if they make not the day of wrath preſent to them, if they ſee it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, ſecure, ſleepy wretches, and never groan to come out of their woful eſtate; and this is the reaſon why many men, that have guilty conſciences, though they have many ſecret wiſhes and purpoſes to be better, yet never cry out of themſelves, nor never ſeek earneſtly for mercy, till they lie upon their death beds; and then, Oh the promiſes they plie God with! *Try me Lord, and reſtore me once more to my health and life again, and thou ſhalt ſee how thankfull I will be!* Becauſe that now they apprehend wrath and miſery neer unto them. *Heb.* 3. 13.

Reaſ. 3. Why men ruin themſelves.

Thirdly, Becauſe they think they can bear Gods wrath, though they do conceive it near at hand, even at the very doors; men think not that Hell is ſo hot, nor the Devil ſo black, nor God ſo terrible as indeed he is, And hence we ſhall obſerve the Prophets preſent Gods wrath as a thing intollerable before the eyes of the people, that thereby they might quench all thoſe curſed conceits of being able to bear Gods wrath, *Nahum* 1. 9. And hence we ſhall have many men deſperately conclude, They will have their ſwing

ſwing in ſin, and if they periſh, they hope they ſhall be able to bear it, *it is but a damning* they think, and hence they go on ſecurely. Oh poor wretches! the Devil ſcares and fears all the world, and at Gods wrath the Devils quake, and yet ſecure men fear it not, they think hell is not ſo terrible a place.

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Fourthly, Becauſe they know no better an eſtate. Hence though they feel their wofull and miſerable condition, yet they deſire not to come out of it. Although men find hard lodging in the world, hard times, hard friends, hard hearts, yet they make a ſhift with what they find in this miſerable Inne, untill they come to Hell: for ſuch a man purſued by outward miſeries, or inward troubles, there ſtayes; O miſerable man that makes ſhift till he comes to Hell! They may hear of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Job.* 4. 14.

Reaſ. 4. Why men ruin themſelves.

Take a Princes child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdome or Crown: ſo men hatch in this world, knowing no better an eſtate, never caſt about them to get a better inheritance then that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks, months, years, but men ſhed not one tear for it, becauſe they never taſted the *ſweetneſs* of his *preſence*. It is ſtrange to ſee men take more content in their cups and

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Wicked men take more pleasure in lusts, then in the fellowship of God and Christ.

cards, pots and pipes, dogs and hawks, then in the fellowship of God and Christ; in Word, in Prayer, in Meditation, which ordinances are burdens and prisons unto them, what is the reason of it? Is there no more *sweetness* in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetness, satisfying goodness of a God. Some sea-fish (say they) if once they come into fresh-water, will never return again, because they now taste a difference between those brackish and sweet waters: so is it here, if men did but once tast the happiness of Gods people, they would not for a thousand worlds be one half hour in their wild loose sea again.

Reason. 5. Why men ruine themselves.

5ly. Because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denials when they seek unto him, do so far discourage them, that they sleep stil securely in their estate. A slothfull heart, bewitch'd with present ease, and pleasures and delights, considering many a tear, many a prayer must it make, many anight must it break its sleep, many a weary step must it take towards Heaven and Christ, if ever it come there, grows discouraged and deaded, and hard hearted in a sleepy estate and had rather have a *bird in the hand, then two in the bush.* The *Israelites* wished *that they were at their onyons and garlick again in* Egypt. Was there no *Canaan*? Yes, but they wished, so because *there were walls built up to heaven, and Giants sons of Anak in the land*, difficulties to overcome

Prov. 1. 24. Jer. 18. 11.

O ſlothful hearts! Secondly, becauſe God ſometimes puts them to ſtraits, and denies them what they ſought for, they were of ſuch a waſpiſh teaſty, ſullen ſpirit, that becauſe the Lord had them not always on his knees, they would run away: ſo many a man meets with ſorrow enough in his ſinful, dropſie drunken eſtate, he hears of Heaven, and a better eſtate, yet why goes he to his luſts and fleſh-pots again! Oh, becauſe there are ſo many difficulties, and blocks, and hinderances in his way: and becauſe they pray and find not eaſe, therefore they eat, drink, laugh, ſport, and ſleep in their miſerable eſtate ſtill. *Mat.* 7. 14. therefore men walk in the *broad way*, becauſe the other *way to life is ſtraight and narrow*, it is a plague, a burthen, a priſon, to be ſo ſtrict; men had rather ſit almoſt an hour in the ſtocks, then be an hour at prayer; men had rather be damned at laſt, then ſweat it out and run through the race to receive a Crown: and hence men remain ſecure.

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Sixthly, Becauſe of the ſtrange, ſtrong power of ſin, which bears that ſway over mens ſouls, that they muſt ſerve it, as priſoners ſtoop to their Jaylors, as ſouldiers that have taken their pay, *their pleaſure of ſin*, muſt follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms day ſhould be to morrow, yet they muſt and will ſerve their luſts. As the *Sodomites* when they were ſmitten with blindneſs, which tormented their eyes as though they had been pricked with thornes (for ſo the *Hebrew*

Reaſon. 6. Why men ruin themſelves. Rom. 1. *ult.*

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brew word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Reas. 7. Why men ruin themselves.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany made a curious banquet, and at the end of it every man drank up his glass of poyson, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives and Heaven, and soul for lost, and so perish wofully, because they live desperately and so securely.

Reas. 8. Why men ruin themselves.

Eighthly, Because men nourish a blind, false flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate, & God may love them*; hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be merciful unto them*; *if not, they cannot help it*, like the man that had on his Target the picture of God and the Devil;

vil; under the first he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipse rogitat, here's one will.*

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Ninethly, because men bring not their hearts under the hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festred consciences. Men put themselves above the Word, and their hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some prety fine thing out of the word, and so remain secure sots all their days: for if ever thy heart be broken, and thy conscience be awaked, the Word must do it: but people are so Sermon-trodden, that their hearts like foot-paths, grow hard by the Word.

Reas. 9. Why men ruin themselves.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin, men chew not these pills: hence they never come to be affected nor awakened.

Reas. 10. Why men ruin themselves.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearful, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor

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drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But oh hard heart! thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his Image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the Wife in thy bosome would be witness of thy heart breakings, in midnight for those sins, which have grieved the Spirit of God many a time, thou couldest not sleep quietly nor comfortably without assurance. If you were sick to death, Physitians should hear how you do; and if you were humbled, we should have you in the bitterness of your spirit cry out. *What shall we do?* But know it, thou must mourn here or in Hell. If God *broke Davids bones* for his adultery, and the Angels backs for their pride: the Lord, if ever he saves thee, will break thine heart too.

Men mourn for the loss of goods, but not for the loss of God.

Quest. But thou wilt say, How shall I do to get mine heart affected with my misery.

Answ. 1. Take a full view of thy misery. 2. Take special notice of the Lords readiness and willingness to receive thee yet unto mercy; for two things harden the heart, 1. *False hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man when he sees himself so notoriously bad, thinks there is no willingness in the Lord to pardon or receive such a monster of men to mercy;

Answ. 1. How to get a broken heart. Two things harden the heart, that heart is hard, that neither mercy nor judgement will break.

mercy; and if neither the hammer can break thy ſtony heart, nor the Sun-ſhine of mercy melt it, thou haſt a heart worſe then the Devil, and art a ſpectacle of the greateſt miſery. 1. In regard of ſin. 2. In regard of Gods wrath.

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First, in regard of ſin. Thou haſt ſinned, and that grievouſly againſt a great God, thou makeſt no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Iſa.* 1. 24. and time will come he will make the whole ſinful world be Rivers of fire and blood, to know what an evil it is.

For 1. In every ſin thou doſt ſtrike God and ſling a dagger at the heart of God. 2. In every ſin thou doſt ſpite againſt God: for if there were but *one* only thing, wherein a man could do his friend a diſpleaſure, was not here ſpite ſeen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me, wherein hath he grieved thee? and tell me, in what one thing canſt thou pleaſe the Devil, and do God a diſpleaſure, but by ſin? Yet, O hard heart, thou makeſt nothing of it. But conſider thirdly, in every ſin thou doſt diſ-throne God, and ſet'ſt thy ſelf above God: for in every ſin this queſtion is put, *Whoſe will ſhall be done, Gods will or mans?* Now man by ſin ſets his own will above the Lords, and ſo kicks God (bleſſed for ever, adored of Millions of Saints and Angels) as filth under his feet; What will this break your hearts?

3. Man by ſinning ſet up their own will above Gods.

Conſider then of Gods wrath, the certainty of

Gods wrath the certainty of it.

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1 *Thes.* 5. 3, 4

2 *Cor.* 5. 19.

of it, the unsupportableness of it, how that dying in thy sins, and secure estate, *it shall fall*; for when men cry *Peace, Peace*, then cometh *sudden destructions at unawares*: pray therefore to God to reveal this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readiness to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third general reason of mans ruine.

The third Reason of mans ruine, is, that *carnal confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselves miserable: the soul doth as those, *Hos.* 5. 13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9. 31, 32.

Wherein men resting in Duties appears.

For the opening of this point, I shall shew you these too things.

1. Wherein this resting in *Duties* appears.
2. Why do men rest in *themselves*.

First, This resting in *Duties* appears in these eleven degrees.

1. The soul of a poor sinner, if ignorantly bred and brought up rests confidently in superstitious vanites. Ask a *devout Papist* how he hopes to be saved; he will answer, By his good works. But enquire further, what are these good works? why, for the most part superstitious ones of their own inventions, (for the Crow think her own bird faireſt) as

whipping

whipping themſelves, Pilgrimage, faſt, mumbling over their *Pater noſters*, bowing down to Images and Croſſes.

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2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they be Devils incarnate in their lives Look up and down the Kingdom; you ſhall ſee ſome roaring, drinking, dicing, carding, whoring, in Taverns and blinde Alehouſes; others belching out their oaths, their mouths ever caſting out like *raging ſeas*, filthy frothy ſpeeches; others, like *Iſmaels*, ſcoffing at the beſt men: yet theſe are confident they ſhall be ſaved. Why (ſay they) they are no Papiſts, hang them, they will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jews boaſted, they were *Abrahams Seed:* ſo our carnal people boaſt. Am not I a good Proteſtant? am not I baptized? do I not live in the Church? and therefore reſting here, hope to be ſaved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged becauſe he was a Gentleman; he told him that therefore he ſhould have the Gallows made higher for him: ſo when thou pleadeſt, I am a Chriſtian, and a good Proteſtant, (yet thou wilt drink, and ſwear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopeſt to be ſaved; I tell thee, thy condemnation ſhall be greater, and the plagues in Hell the heavier.

Men ſtand upon their titular profeſſion of Religion.

Zeph. 3. 11.

Mans condemnation will be greater for living debauchedly where the Goſpel is preached.

3. If men have no peace here, then they flie

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If no peace come from titular profeſſion, men flie to their good inſides.

flie to, and reſt in the goodneſs of their inſides: you will have many a man, whom if you follow to his Chamber, you ſhall find very devout, and they pray, heartily for the mercy of God, and forgiveneſs of ſins: but follow them out of their Chambers, watch their diſcourſe, you ſhall find it frothy and vain, and now and then powdred with *faith* and *troth*, and obſcure ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſps, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journies, and you ſhall ſee them ſhoot into an Ale-houſe, and their ſwill and ſwagger, and be familiar with the ſcum of the Country for porphaneneſs, and half drunk too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt cloaths, and they are the ſame as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Ask now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay though they make not ſuch ſhews, they know what good prayers they make in private, their hearts, thay ſay, are good. I tell ye brethren, he that truſteth to his own heart and his good deſires, and ſo reſteth in them, is a fool. I have heard of a man that would haunt the Taverns and Theaters, and Whore-houſes at *London* all day; but he durſt not go forth without private prayer in the morning, and then would

ſay

ſay at his departure, *Now Devil do thy worſt*; and ſo uſed his prayers (as many do) only as charms and ſpels againſt the poor weak cowardly Devil, that they think dares not hurt them, ſo long as they have good hearts within them, and good prayers in their Chambers; and hence they will go near to rail againſt the Preacher as an harſh Maſter, if he do not comfort them with this, *That God accepts of their good deſires.*

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4. If their good hearts cannot quiet them, but conſcience tells them they are unſound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company keeping, ſwearing, and ſuch like roaring ſins; and now all the Country ſaith, he is become a new man, and he himſelf thinks he ſhal be ſaved; 2 *Pet.* 2. 20. they eſcape the pollutions of the world, as ſwine that are eſcaped and waſhed from outward filth, yet the ſwiniſh nature remains ſtil; like Mariners that are going ſome dangerous place, ignorantly, if they meet with ſtorms, they go not backward, but caſt out their goods that endanger their Ship; and ſo go forward ſtill: ſo, many a man going towards Hell, is forced to caſt out his luſts and ſins, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo conſcience giving a man no reſt for ſome ſins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the ſame man ſtill, only he is made tame

If no comfort come from their good infides they reform ſome groſs ſins.

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tame *now*, that is, civil and ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is, commonly, but from ſome troubleſome ſin, and it is becauſe they think it's better following their trade of ſin at another market; and hence ſome men will leave their *drinking* and *whoring*, and turn *covetous*, becauſe there is more gain at that market; ſome times it is becauſe ſin hath left them, as an old man.

5. If no comfort in reforming groſs ſins, they flie to humiliation, repentance, &c.

5. If they can have no reſt here, they get into another ſtarting hole, they go to their *Humiliation*, *Repenting*, *Tears*, *Sorrow*, and *Confeſſions*. They hear a man cannot be ſaved by reforming his life, unleſs he come to afflict his ſoul too; he muſt ſorrow and weep here, or elſe cry out in hell hereafter. Hereupon they betake themſelves to their ſorrows, tears, confeſſion of ſins; and now the wind is down, and the tempeſt is over, and they make themſelves ſafe. *Mat.* 11.1. *They would have repented*, that is, the *Heathen*, as *Beza* ſpeaks, when any wrath was kindled from Heaven, they would go to their *ſackcloth* and *ſorrow*, and ſo thought to pacifie Gods anger again, and here they reſted: ſo it is with many a man; many people have ſick fits and qualms of conſcience, and then they do as Crows, that give themſelves a vomit by ſwallowing down ſome ſtone when they are ſick, and then they are well again; ſo when men are troubled for their ſins, they will give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.* 58.5. Hence many when

when they can get no good by this phyſick, by their *ſorrows* and *tears*, caſt off all again; for making theſe things their God and their Chriſt, they forſake them when they cannot ſave them, *Mat.* 3. 14. More are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrows*, becauſe a man reſts in the one, *viz.* in *ſorrows*, moſt commonly, but trembles and flies out of himſelf when he feels, the other: thus men reſt in their repentance, and therefore *Auſtin* hath a pretty ſpeech which ſounds harſh, that *Repentance damneth more than ſin*; meaning that thouſands did periſh by reſting in it: and hence we ſee among many people, if they have large affections, they think they are in good favour; if they want them, they think they are caſt-away, when they cannot mourn nor be affected as once they were, becauſe they reſt in them.

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More driven to Chriſt by a hard heart then by a ſorrowful heart.

6. If they have no reſt here, then they turn *moral men*, that is, ſtrict in all the duties of the moral law, which is a greater matter than reformation, or humiliation, that is, they grow very juſt and ſquare in their dealings with men, and exceeding ſtrict in the duties of the firſt Table toward, *God*, as *faſting*, *prayer*, *reading*, *obſerving the Sabbath*: and thus the *Phariſees* lived, and hence they are called, *The ſtrict Sect of the Phariſees*. Take heed you miſtake me not, I ſpeak not againſt ſtrictneſs, but againſt reſting in it: *for except your righteouſneſs exceed theirs, you ſhall not enter into the Kingdom of Heaven.*

6. If no comfort in humiliation, they turne moral men.

You

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You shall find these men flie from base persons & places, like the Pest-houses, commend the best Book, cry down the sins of the time, and cry against civil or moral men (the eye sees not it self) and cry up zeal and forwardness. Talk with him about many moral duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill, whereby he hopes to get his living and earn eternal life, lieth there; But speak about Christ and living by faith in him and from him, and bottoming the soul upon the promises, (pieces of Evangelical righteousnes) he that is very skilfull in any point of controversie, is as ignorant almost as a beast, when he is examined here. Hence, if Ministers preach against the sins of the time, they commend it for a special Sermon, (as it haply deserves too) but let him speak of any spiritual, inward, soul-working points they go away and say. He was in their judgment confused and obscure, for their part they understood him not. (Beloved) pictures are pretty things to look on, and that's all the goodnes of them, so these men are (as Christ looked on and loved the natural young man in the Gospel) and that's all their excellency. You know in *Noahs* flood, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally. 7. If

7. If they have no reſt here in their *morality*, they grow hot within, and turn marvellous zealous for good cauſe and courſes, and there they ſtay and warm themſelves at their own fire: thus *Paul*, *Phil.* 3. 7. *was zealous*, and there reſted. They will not live as many do, like ſnails in their ſhels, but rather then they will be damned for want of doing, they are content to give away their eſtate, children, any thing almoſt to get pardon for the ſin of their ſoul. *Mich.* 6. 7.

8. If they find no help from hence, but are forced to ſee and ſay, *When they have done all, they are unprofitable ſervants*, and they ſin in all that which they do; then they reſt in that which is like to *Evangelical obedience*, they think to pleaſe God by mourning for their failings in their good duties, deſiring to be better, and promiſing the time to come to be ſo, and therein reſt, *Deut.* 5. 29.

9. If they feel a want of all theſe, then they dig within themſelves for power to leave ſin, power to be more holy and humble, and ſo think to work out themſelves, in time, out of this eſtate, and ſo they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jeſus*, to live on him in the want of all, they think to ſet up themſelves out of their own ſtock, without *Jeſus Chriſt*, and ſo as the Prophet *Hoſea* ſpeaks, 14. 3, 4. think to ſave themſelves, *by their ridings on horſes*, (that is) *by their own abilities.*

10. If they feel no help here, then they go unto

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7. If no comfort in morality, they turn zealous for good cauſes. *Ro.* 2. 10.

8. If no comfort for zeal in good cauſes, they turn to mourning for their failings.

9. If no comfort in their mourning for their failing, they ſeek for power in themſelves to be more holy.

10. If no comfort in themſelves, they go to Chriſt like hirelings, for their own ends.

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unto Christ for grace and power to leave sin and do better, whereby they may save themselves: and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into Christ*, *Psal.* 78. 34. 35, like hirelings that go for power to do their work, that they may earn their wages. A child of God contents himself with, and lives upon the Inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

The confession of Papists in three particulars.

First, The Papist will confess his misery that he is (and all men are) by nature a childe of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the only Saviour.

Thirdly, that this Salvation is not by any righteousness in a Christ, but righteousness from a Christ, only by giving a man power to do, and then dipping mans doings in his blood, he merits their life. Thus the wisest and devoutest of them profess, as I am able to manifest; just so do many Christians live: First, they feel themselves full of sin, and are sometimes tired and weary of themselves, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that only Christ can save them, they go unto Christ to remove these sins that tire them, & load them, that he would enable them to do better then formerly. Thirdly, if they get

these

theſe ſin ſubdued and removed, and if they find power to do better, then they hope they ſhall be ſaved: Whereas thou mayſt be damned, and go to the Devil at the laſt, although thou doſt eſcape all the pollutions of the world, and that not from thy ſelf & ſtrength, but from the knowledge of *Jeſus Chriſt*, 2 *Pet.* 2.20. I ſay wo to you for ever, if you die in this eſtate; it is with our Chriſtians in this caſe, as it is with the *Ivy*, which claps and groweth about the Tree and draws ſap from the Tree, but it grows not *one* with the Tree, becauſe it is not ingaffed into the Tree, ſo many a ſoul cometh to Chriſt, to ſuck juice from Chriſt to maintain his own berries, (his own ſtock of grace) alaſs he is but *Ivy*, he is no member or branch of this Tree, & hence he never grows to be one with Chriſt. 2. Now the reaſons why men reſt in their duties, are theſe,

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It is with many Chriſtians as with Ivy, they get ſap from Chriſt; but grows not one with Chriſt, becauſe not graffed,

Why men do reſt in their ggod duties.

Reaſ. 1. It is natural to ſay *Do this and live.*

First, becauſe it's natural to a man out of Chriſt to do ſo. *Adam* and all his poſterity was to be ſaved by his doing, *Do this and live*, work and here is thy wages, win life and wear it. Hence all his poſterity ſeeks to this day to be ſaved by *doing*, *Like Father, like ſon.* Now to come out of all duties truely to a Chriſt, hath not ſo much as a coat in *innocent*, much leſs *corrupted* nature; hence men ſeek to themſelves. Now as it is with a Bankrupt, when his *ſtock is ſpent*, and his *eſtate crackt* before he will turn Prentice or live upon another, he will turn Pedler of ſmall wares, and ſo follow his old trade with a leſs *ſtock*; ſo men naturaly follow their old trade of *Doing*, and hope to

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get their living that way: and hence men having no experience of trading with Christ by *faith*, live of themselves; *Sampson*, when all his strength was lost, would go shake himself as at other times: so when mens strength is lost, and God and grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

2. Ignorance of Christs righteousnes.

Secondly, because men are ignorant of *Jesus Christ* and his righteousnes; hence men cannot go unto him, becaus they see him not; hence they shift as well as they can for themselves by their duties, *John* 4. 14. Men seek to save themselves by their own swimming, when they feel no cable cast out to help them.

Reas. 3. Good duties the natural way of pleasing God.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the fool thinks; because by this means a man goes no further than himself.

Now in forsaking all duties, a soul goeth to Heaven quite out of himself, and there he must wait many years, and that for a little it may be. Now if a fainting man have *Aqua vitæ* at his beds heads, he will not knock up the shop-keeper for it. Men that have a Balsome of their own to heal them, will not go to the Physitian.

Reas. 4 By good duties sin may be kept in.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man, as the whore, in *Prov.* 7. 15, 16. having performed her vows, can intice without suspicion of men, or check of conscience; so the *Scribes* and *Pha-*

Phariſees were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men ſet their duties at a higher rate than they are worth, thinking *they* ſhall ſave them, becauſe they are ſo uſeful to them. Good duties, like new apparrel on a man perſued with hue and cry of conſcience, keeps him from being known.

Mans perdition is of himſelf.

Take heed of reſting in duties; Good duties are mens *money*, without which they think themſelves poor and miſerable, but take heed that *you and your money periſh not together*, *Gal.* 5. 3. The paths to hell are but two. The firſt is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (reſted in) is but a clearer way. When the *Iſraelites* were in diſtreſs, *Judg.* 10. 14 the Lord bids them go to the gods they ſerved; ſo when thou ſhalt lie howling on thy death bed, the Lord will ſay, go unto the *good prayers* and *performances* you made, and the tears you have ſhed. Oh they will be miſerable comforts at that day.

uſe 1. Not to reſt in good duties.

Object. But I think thou wilt ſay, No true Chriſtian man hopes to be ſaved by his good works and duties, but only by the mercy of God, and merits of Chriſt.

Object.

Anſw. It is one thing to truſt to be ſaved by *duties*, another thing to *reſt* in duties. A man truſts unto them, when he is of this opinion, that only good duties can ſave him. A man reſts in duties when he is of this opinion, that only Chriſt can ſave him, but in his practiſe he goeth about to ſave himſelf. The wiſeſt of the Papiſts are ſo at this day, and ſo are our

Anſw. 1. Difference between truſting and reſting in duties.

Mans perdition is of himſelf.

common Proteſtants. And this is a great ſubtility of the heart, that is, when a man thinks he cannot be ſaved by his good works and duties, but only by Chriſt: he then hopeth, becauſe he is of this opinion, that *when he hath done all he is an unprofitable ſervant*; (which is only an act or work of the judgment informed aright) that therefore becauſe he is of this opinion he ſhall be ſaved.

But becauſe it is hard for to know, when a man reſts in duties, and few men find themſelves guilty of this ſin, which ruins ſo many, I will ſhew two things.

1. The ſins of a mans reſting in duties.
2. The inſufficiency of all duties to ſave men; that ſo thoſe that be found guilty of this ſin, may not go on in it.

Signs of mens reſting in duties.

Firſt, for the ſigns whereby a man may certainly know, when he reſts in his duties, which if he do, (as few profeſſors eſpecially but they do) he periſheth eternally.

Sign. 1.

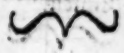
Firſt, thoſe that yet never ſaw they *reſted in them*, they that never found it an hard matter to *come out of their duties*, For it's moſt natural for a man to ſtick in them, becauſe nature ſets men upon *duties*; hence it's a hard matter to come out of reſting in duties: For two things keep a man from Chriſt.

2. Things keep us from Chriſt.

1. *Sin.* 2. *Self.* Now as a man is broken off from *ſin*, by ſeeing and feeling it, and groaning under the power of it: ſo is a man broken from *himſelf*. For men had rather do any thing then come unto Chriſt there is ſuch a deal of *ſelf* in them; therefore

fore if thou haſt no experience, that at no time thou haſt reſted too much in thy duties, and then didſt groan to be delivered from theſe intanglements, (I mean not from the *doing* of them, this is *Familiſm* and profaneneſs, but from *reſting* in the bare performance of them) thou doſt rely upon thy *duties* to this day.

Mans perdition is of himſelf.



Sign 2. A prizing of bare performance of duties.

Theſe reſt in duties, that prize the bare performance of *duties* wonderfully; for thoſe duties that carry thee out of thy ſelf unto Chriſt, make thee to prize Chriſt. Now tell me, doſt thou glory in thy ſelf? Now I am ſome-body, I was *ignorant*, *forgetfull*, *hard-hearted*, now I underſtand and remember better and can ſorrow for my ſins; if thou doſt reſt here, thy *Duties* never carried thee further then thy *ſelf*. Doſt thou think after that thou haſt prayed with ſome life, now I have done very well, & now thou doſt verily think (meaning for thy *duties*) the Lord will ſave thee; though thou never come to *Chriſt*, and ſayeſt, as he in another caſe, *Now I hope the Lord will do good to me, ſeeing I have got a Prieſt into my houſe*, *Judg.* 17. 13. Doſt thou inhance the price of *Duties* thus, that thou doſt dote on them; then I do pronounce from God, thou doſt reſt in them; *Theſe things* (ſaith *Paul*) *I counted gain* (that is, before his converſion to Chriſt, he prized them exceedingly) but *now I account them loſs*: And this is the reaſon why a child of God commonly after all his prayers, tears and confeſſions; doubts much of *Gods love towards*

Phil. 3. 8. Good duties muſt be counted loſs in compariſon of Chriſt.

Mans perdition is of himself.

him: where another man that falleth ſhort of him never queſtions his eſtate; the firſt ſees much rottenneſs and vileneſs in his beſt duties, and ſo judgeth meanly of himſelf; the other ignorant of the vileneſs of them, prizeth them, and eſteemeth highly of them, and ſetting his corn at ſo high a price, he may keep them to himſelf; the Lord never accepteth them nor buyeth them at ſo high a rate.

Sign 3. A ſenſibility of our own emptineſs.

Thirdly, thoſe that never came to be ſenſible of their *poverty* and utter *emptineſs of all good*: for ſo long as a man hath a penny in his purſe, that is, feels any good in himſelf, he will never come a begging unto *Jeſus Chriſt*, and therefore reſts in *himſelf*: Now didſt thou never feel thy ſelf in this manner, *viz.* I am as ignorant as any beaſt, as vile as any Devil; Oh Lord, what a neſt and litter of ſin and rebellion lurks in my heart! I once thought at leaſt my heart and deſires were good, but now I feel no ſpiritual life. Oh dead heart! I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever lived. If thou doſt not thus feel thy ſelf poor, thou never cameſt *out of thy duties*: for when the Lord bringeth any man to *Chriſt*, he brings him *empty*, that ſo he may make him beholding to *Chriſt* for every *farthing token*.

Iſa. 66. 2. A Legal, not an Evangelical righteouſneſs.

Fourthly, thoſe that gain no *Evangelical righteouſneſs by duties*, reſt in *duties*; I ſay, *Evangelical righteouſneſs*, that is more prizing of acquaintance with, deſire after, loving and delighting in union with the Lord *Jeſus Chriſt*: for a mortal man may grow

grow in *Legal righteouſneſs*, (as the ſtony and thorny ground-*ſeed* ſprang up and increaſed much, and came neer unto maturity) and yet *reſt in duties* all this while. For as 'tis with trades-men, they *reſt* in their buying and ſelling, though they make no gain of their trading: Now *Jeſus Chriſt* is a *Chriſtians gain*, Phil. 1. 21. and hence a child of God, asks himſelf after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Chriſt? have I got more knowledge of Chriſt, more admiring of the Lord Jeſus?* Now a carnal heart that *reſt in his duties*, asketh only what he hath done, as the *Phariſee*, *I thank God I am not as other men, I faſt twice a week, I give alms*, and the like; and thinks verily he ſhall be ſaved, becauſe he *prays*, and becauſe he *hears*, and becauſe he *reforms*, and becauſe he *ſorrows* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty: and ſo they are like that man that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men becauſe they perform duties, think verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of gold; doth he think to get water becauſe he hath a bucket? No, no, he muſt let it down into the Well, and draw up water with it: ſo muſt thou let down all thy duties into Chriſt, and draw light and life from his fulneſs, elſe though thy duties be golden duties, thou ſhalt periſh without *Chriſt*. When a man hath bread in his wallet, and got water in

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We muſt let all our duties down into Chriſt, and draw from his fulneſs.

Mans perdition is of himself.

in his bucket, he may boldly say, so long as these last, I shall not famish; so mayest thou say, when thou hast found and got Christ, in the performance of any duty; As long as Christs life lasteth, I shall live; as long as he hath any wisdome or power, so long shall I be directed and enabled in well-doing.

Signs 5. when our duties make us sin more boldly.

Fifthly, If thy duties make thee sin more boldly, thou dost then *rest in duties*; for these duties which carry a man out of *himself* unto *Christ*, even fetch power against sin; but duties that a man rests in, arm him and fence him in his sin, *Isaiah* 1. 14. A Cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin (even sometimes against his conscience,) yet having duties to bear him up, goeth merrily on in a sinfull course, and makes no bones of sin When we see a base man revile a great Prince and strike him, we say, Surely, he durst not do it, unless he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

To sin and ask God forgiveness, is but mean satisfacton.

For take a *profane man*, what makes him *drink*, *swear*, *couzen*, *game*, *whore?* Is there no God to punish? Is there no Hell hot enough to

to torment? Are there no plagues to confound him? yes, why ſinneth he ſo then? Oh! he prayeth to God for forgiveneſs, and ſorroweth and repents in ſecret (as he ſaith) and this bears him up in his lewd pranks.

Mans perdition is of himſelf.

Take a moral man, he knows he hath his failings, and his ſins, as the beſt have, and is overtaken ſometimes as the beſt are; why doth he not remove theſe ſins then? He confeſſeth them to God every morning when he riſeth; why is he not more humbled under his ſin then? the reaſon is, he conſtantly obſerveth *morning* and *evening prayer*, and then he craves *forgiveneſs* of his failings, by which courſe he hopes he makes his peace with *God*; and hence he ſinneth without fear, and ariſeth out of his falls into ſin, without ſorrow. And thus they ſee and maintain their ſins by their *duties*, and therefore *reſt in duties*.

Sign 6. When we ſee not our vile hearts by our duties.

Sixthly, Thoſe that ſee little of their vile hearts by *duties*, reſt in their duties; for if a man be brought nearer to Chriſt, and to the light, by *duties*, he will ſpie out more *moats*, for the more a man participates of *Chriſt*, *his health and life*, the more he feeleth the *vileneſs* and *ſickneſs* of ſin. As *Paul* when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is he thought himſelf a *ſound man*, becauſe his *duties* covered his ſins like Fig-leaves. Therefore ask thine own heart, if it be troubled ſometimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelf more vile?

Mans perdition is of himself.

Rom. 7. *Paul* when he rested in duties thought he was alive when he was dead.

vile? if it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakedness, and the Lord will find thee out, and unmask thee one day, and woe to thee if thou dost perish here.

Secondly, Therefore behold the *insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learn hereafter never to *rest in duties*.

The insufficiency of any duty to save a man, appears in three things.

1. Our best duties are sinful.

First, Consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God* (nakedly and barely considered in *themselves*) for if the best actions of *Gods people* be filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *All our righteousnes are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, the *heart*,) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sins are daggars at Gods heart, even when a man is praying and begging for his life; therefore there is no *hopes* to be saved by *duties*.

Isa. 6. 6. Mans righteousnes like rags.

Secondly, Suppose thou couldest perform them without sin, yet thou couldest not hold out in doing so, *Isaiah* 40. 6. *All flesh and the glory thereof is but grass*. So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art not ever undone, though thou shouldest do so for a time, live like

like an Angel, ſhine like a Sun, and at thy laſt gaſp have but an idle thought, commit the leaſt ſin, that one rock will ſink thee down even in the Heaven, though never ſo richly laden; one ſin, like a Pen-knife at the heart, will ſtab thee; one ſin, like a little fire-ſtick in the thatch, will burn thee, one act of *treaſon* will hang thee, though thou haſt lived never ſo devoutly before, *Ezek.* 18. 24. for it's a crooked life, when all the parts of the line of thy life be not ſtraight before Almighty God.

Mans perdition is of himſelf.

2. The glory of imperfections is but as graſs. *Gal.* 2. 10.

Thirdly, Suppoſe thou ſhouldeſt *perſevere* yet it's clear, thou haſt ſinned grievouſly already, and doſt thou think thine *obedience* for the time to come can ſatisfie the *Lord* for all thoſe rents behind, for all thoſe ſins paſt? as can a man that pays his rent honeſtly every year, ſatisfie hereby for the old rent not payed in twenty years? all thy *obedience* is a new debt, which cannot ſatisfie for debts paſt: Indeed *men* may forgive wrongs & debts, becauſe they be but finite; but the leaſt ſin is an infinite evil, and therefore God *muſt be ſatisfied* for it. Men may remit debts, and yet remain men; but the Lord having ſaid, *The ſoul that ſinneth ſhall die*, and his truth being himſelf, he cannot remain *God*, if he forgive it without *ſatisfaction*. Therefore *duties* are but *rotten crutches* for a Soul to reſt upon.

3. Our good actions will not ſatisfie for ſin paſt.

God cannot remain God, and forgive ſin without ſatisfaction.

But to what end ſhould we uſe any *duties*? cannot a man be ſaved by his good *prayers*, nor *ſorrows*, nor *repentings*? What ſhould we pray

Object. To what end are our duties.

Mans perdition is of himself.

Answ. Good duties not to be cast off, but our resting upon them.

pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting* in these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their Crowns, *Rev.* 4. 10, 11. saying, If there be any good or grace in these *duties*, it's thine, Lord: for tis the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure*.

Object. But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

Answ. For these three ends.

use 1. We are to perform good duties for three end.

1. To bring us to Christ. 1. To carry thee to the *Lord Jesus* the only Saviour, *Heb.* 7. 25. he only *is able to save* (not *duties*) *all that come unto God* (that is, in the use of means) *by him*. Hear a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the *Lord Jesus Christ*: that is, to get more *love* to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties as *Noahs Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou are sure to perish. Or as it is with a poor man that is to go over a great

great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: So Christ is in Heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation, in a *pithless duty*, yet use it to carry thee over to the Treasure, the Lord *Jesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her Hand-maid; that is, only to lead them to her: so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord Jesus Christ.

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Good duties are the means by which we come to Jesus Christ.

Secondly, Use duties as evidences of *Gods everlasting love to you, when you be in Christ*; for the graces and duties of *God people*: although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man but accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his *joyes, feeling, gifts, spirit, grace*, if he walk in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without

use 2. Good duties are evidences of Gods love to us in Christ.

Mans perdition is of himself.

without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath a fair evidence for his Lordship, because he did not purchase his Lordship, will he therefore cast it away? No, no, because it is an *evidence* to assure him, that it is his own; and so to defend him against all such as seek to take it from him, he will carefully preserve the same: so, because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are evidences (if thou art in Christ) that the *Lord* and *mercy*, is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their Husbands, but because they are tokens of his love, therefore they keep them safe.

use 2. Good duties honor God being used.

That God *the Father of our Lord Jesus Christ* may be honoured by the performance of these *duties*, therefore use them: Christ shed his blood, that he might purchase unto himself a *people zealous of good works*, *Tit.* 2. 14. not to save our souls by them, but to honour him. Oh let not the blood of Christ be shed in vain! *Grace* and *good duties* are a Christians Crown; it is sin only makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because it is his *Ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform

perform duties, becauſe they honour the Lord Jeſus Chriſt. Thus *uſe thy duties*, but *reſt not in duties*; nay, go out of *duties*, and match thy ſoul to the Lord Jeſus: take him for better and for worſe, ſo live in him and upon him all thy dayes.

Mans perdition is of himſelf.

Fourthly, by reaſon of mans *head-ſtrong preſumption* or falſe faith, whereby men ſeek to ſave themſelves by *catching hold on Chriſt*, when they ſee an inſufficiency *in all duties* to help them, and themſelves unworthy of mercy: for this is the laſt and moſt dangerous rock that theſe times are ſplit upon. Men make a bridge of their own to carry them to *Chriſt*; I mean, they look not after faith wrought by an omnipotent power, which *the eternal Spirit* of the *Lord Jeſus* muſt *work* in them; but they content themſelves with a faith of their *own forging* and *framing*, and hence they think verily, and believe, that Chriſt is their *ſweet Saviour*, and ſo doubt not but they are ſafe, when there is no ſuch matter, but even as dogs they ſnatch away childrens bread, and ſhall be ſhut out of doors (out of Heaven hereafter for ever) for their labour

The fourth general reaſon of mans ruin.

Eph. 1. 19.

All men are of this opinion, *That there is no ſalvation but by the merits of Jeſus Chriſt*, and becauſe they hold faſt this opinion, therefore they think they hold faſt *Jeſus Chriſt* in the hand of faith, and ſo periſh by catching at their own catch, and hanging on their own fancy and ſhadow. Some others catch hold of Chriſt before they come to feel the want of

Men believe no ſalvation but by Chriſt and ſo think they hold Chriſt in the hand of faith.

Mans perdition is of himself.

faith and ability to believe, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burrs and bryers cleaving to ones garment, which the Lord will trample under foot) now say they, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him. *Mich.* 3. 11.

Easier converting a man in *India*, then in *England*.

It is in this respect a harder matter to convert a man in *England*, than in the *India*, for there they have no such shifts and forts against our Sermons, to say they beleeve in Christ already, as most amongst us do; we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of theeves in the street, you shall see a hundred hands scrambling for a jewel that is fallen there, that have least, nay, nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What must a man despair? must not a man trust unto Christ; Thus men will hope and trust though they have no ground, no graces to prove, they may lay hold and claim unto Christ. This *hope* scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christless creatures*, as well as *sinful creatures*, they would cry out, *Lord what shall I do to be saved.*

A precious faith got at a high rate, While God is silent, we may think we trust in him, but when he appears in his word, it wil be otherwise.

This faith is *a precious faith*, 2 *Pet.* 1. 2. *Precious things* cost much, and we set them at a high rate; if thy faith be so, it hath cost thee many a Prayer, many a sob, many a salt tear.

But

But ask moſt men how they came by their faith in Chriſt; they ſay very eaſily; when the Lion ſleeps, a man may lie and ſleep by it; but when it awakens, woe to that man that doth ſo: ſo while God is ſilent and patient, thou mayeſt befool thy ſelf with thinking thou doſt truſt unto God; but woe to thee when the Lord appears in his wrath, as one day he will, for by vertue of this falſe faith, men *ſinning*, take *Chriſt* for a *diſhclout* to wipe them clean again, and that is all the uſe they have of this faith. They ſin indeed, but they truſt unto Chriſt for his mercy, and ſo lie ſtil in their ſins: God will revenge with blood and fire, and plagues this horrible contempt from Heaven.

Mans perdition is of himſelf.

Hence many of you truſt to Chriſt, as the *Apricock* tree that leans againſt the wall, but it's faſt *rooted* in the earth: ſo you lean upon *Chriſt* for ſalvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthineſs ſtill. Wo to you if you periſh in this eſtate, God will hew you down as fewel for his wrath, what ever mad hope you have to be ſaved by *Chriſt*. This therefore I proclaim from the God of *Heaven*.

1. You that never felt your ſelves as unable to beleeve, as a dead man to raiſe himſelf, you have as yet no faith at all.

Two things obſervable.

2. You that would get faith, firſt muſt feel your ability to beleeve: and fetch not this ſlip out of thine own garden; it muſt come down from Heaven to thy ſoul, if ever thou partakeſt thereof.

Mans perdition is of himself.

Other things I ſhould have ſpoken of this large ſubject, but I am forced here to end abruptly; the *Lord* lay not this ſin to their charge who have *ſtopt my mouth, labouring to with-hold the truth in righteouſneſs.* And bleſſed be the good God, who hath ſtood by his unworthy ſervant thus long, enabling him to lead you ſo far, as to ſhew you the rocks and dangers of your paſſage to another world.

FINIS.

The

THE SAINTS JEWEL,

SHEWING

How to apply the Promiſe.

AND THE

SOULS INVITATION

UNTO

JESUS CHRIST.

In two SERMONS Preached by THOMAS SHEPHERD.

For the promiſe is to you, and unto your children, and to all that are afar off, even to as many as the Lord our God ſhall call, Acts 2. 29.

Behold, I ſtand at the door and knock, if any man hear my voice and open the door, I will come in and ſup with him, and he with me, Rev. 3.20.

London, Printed by *Tho: Mabb,* for *Robert Horne,* at the *Angel* in *Popes-head-alley.* 1664.

To the Reader.

READER, the body may as well subsist without the soul, as the soul can without a promise, and as the body is not wearyed with bread (being the staffe of life) though it hath it every day for nourishment, so likewise the fainting hungry soul can never be cloyed with feeding upon the promises: for which cause I have also adventured this little Sermon, not doubting, but it may reap its due fruit, from those whose hearts are rightly affected; which God granting, I shall account my labour abundantly requited, Farewel.

THO. SHEPHERD.

THE SAINTS JEWEL,

Shewing how to apply the Promiſe.

Having theſe Promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 Cor. 7. 1.

THe Apoſtle *Paul* in the former Chapter, exhorteth the Corinthians to beware of unequal yoking themſelves with unbelievers, & he gives a double argument for it, one from the unequalneſs of it, the other from the promiſes, as in my Text, *Having theſe Promiſes.*

In theſe words are three parts.

First, a loving Appellation, in theſe words, *Having theſe Promiſes dearly beloved.* 1.

A gracious Exhortation, *Let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.* 2.

An Argument for Inſtigation or Motive, that he uſeth to preſs his Exhortation, which is from the nature of the Promiſe. 3.

That which is in the laſt part of the diviſion, is firſt in order of the words, and therefore we will look upon the words as they lie in order: and ſo from the laſt part and firſt words, I ſhall handle this Doctrine.

That God made many Promiſes unto his people. Doct.

I am come to you this day, not to ſet out unto you the excellency of wit or learning, or

Mans perdition is of himself.

the creature: but the excellency of a naked promise, according to that, 2 Pet. 1. 4 *Whereby are given to us exceeding great & precious promises.*

Now all the promises of God unto his people are such as concern the body, or the body and the soul; those that concern the body are with this limitation, that is, so far as concerns Gods glory and the good of our souls: but for the body and soul, consider that place; Ps. 84. 11. *For the Lord is a Sun and Sheild, the Lord will give grace and glory, and no good will he withhold from them that live uprightly.*

Reasons why God hath made promises to his people. Reas. 1.

I come to the Reasons why God hath thus made many promises unto his people; and they are three.

The first Reason is this, that his people might have a fit object for their faith to lay hold upon: for if you look upon all the creatures in the world, you shall not find in all of them jointly, or any of them apart, a fit object for faith to work upon, or be satisfied in: it is with faith as with a poor woman that hath a child, and hath nothing in the world to give it, she takes the childe at her back and goeth from door to door, and what she getteth she giveth to the childe; so faith takes the soul, and carrieth it to promise after promise, and what ever she finds there, she gives it to the soul.

Reas. 2.

The second reason why God hath made many promises unto his people, is; that they may have a ground of comfort: for as it is the object of their faith, so it is the ground of their comfort; for all other things of this world cannot profit, or comfort the believing soul;

as

as ſuppoſe we ſhould go to friends for comfort, it may be they want comfort for themſelves, and ſo are unfit to comfort us, or it may be they will not comfort us, or it may be they are a great way off, and ſo cannot do it; or perhaps though able and ſometimes willing, yet they are mutable in their comforts, ſo as though at one time they are willing, and do comfort us, yet another time they fail us: but Chriſt to whom the ſoul is led by the promiſe, not only hath comfort, and is able to comfort us, but he is willing alſo to give comfort to us, who knoweth our wants, *and is near to all that call upon him in truth*, and alſo he is immutable in his comforts. And were the creature a ſufficient ground of comfort to Gods people, then to want the creature were a ſufficient ground of miſery to them: but a man may want health, wealth, liberty, and the like, and yet through and in Chriſt, his ſoul may have ſatisfying comfort; but if he want Chriſt, though he hath a fulneſs of the creature, he is moſt miſerable and without all ſatisfying comfort: the promiſe only is able to afford comfort to the ſoul in health, in ſickneſs, in life, and in death. Pſ. 145. 18.

The third reaſon, why God hath made many promiſes unto his people, is, That they may become mutuall comforters one of another, by having ſomewhat by experience from a promiſe, wherewith they may be enabled to comfort others; ſo that you may ſee the promiſe is not given, to comfort our ſelves with only, but alſo one another. *Reaſ.* 3.

Now

use 1. Of trial.

Now for Use; Is it so that God hath made many promises unto his people? Let us try our selves, whether we have any right to the promises, or no; I will name but one note, that you may the better remember it, and it is a true one, for you shall find it in Scripture.

Gal. 3. 20. *But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ, might be given to them that believe.* So that you may see it is to them, and to them only, that believe: he that can exercise faith in the promise, hath right to the promise, *For ye walk by faith, and not by sight.*

2 Cor. 5. 7.

Rom. 8. 28. If Christians be in affliction, and see that it doth them good, then it is easie to believe that promise which God hath made, *All things shall work together for the good of them that love God.* But to believe this promise, when we cannot see any good come of affliction, that is to believe by faith and not by sight: but when we can see no good come by affliction, but find our selves more dead and dull, and also God to frown upon us, and yet we trust in God, and believe the promise, and stay our souls upon Gods word; this is to live by faith, as we are commanded.

Isai. 50. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Faith makes things absent to be present, and maketh the promise good to us, though things seem to thwart the promise never so much.

Heb. 11. 1. *Now faith is the substance of things hoped for, and the evidence of things not seen* with the eye of sence.

Rom. 4. 18. As *Abraham* believed

lieved against hope, that he should have a child, according as God had promised: so must we trust God upon a naked promise, that if health should be gone, or wealth, liberty, strength, friends, yea life it self almost gone, and God seems to be gone, and hell to be threatned, yet still to trust in God, and believe, this is to live by faith, and comfort is in the promise for all such; but I speak now to Gods people.

Use 2. Of comfort to the godly.

The second use of this Doctrine is, That seeing God hath made many promises unto his people, it is a ground of comfort unto them all, that though they go up and down sad, as if they were the worst people in the world, yet have they only cause to rejoyce, and they only in all the world. For here is comfort against all their sins; God hath promised to do them away. *I am he that blotteth out thy sins, for mine own names sake*; comfort thy self, Christ is thine. *I am my beloved, and my beloved is mine*; if therefore there be enough in Christs merits, hold up thy head and take comfort to thy self.

Isa. 43. 45.

Object. Oh but saith the poor soul, I find sin prevail, and how can I then be comforted?

Answ. I answer; look into that place of Scripture, *I will subdue your iniquities, and cast your sins in the midst of the Sea*, and in the twenty verse you may see the oath of God, for the truth and mercy of the promise was gone forth before.

Mic. 7. 18, 19, 20.

Object. But saith the soul, The Devil will be busie with me where ever I go, and how can I be chearful?

Answer.

Answ. I answer, God hath said it, *I will tread down Satan under your feet shortly.* Comfort thy self in this, though Satan may trouble thee for a time, yet thou shalt have him under thy feet shortly.

Rom. 16.20

Object. Oh but again saith the soul, I shall meet with abundance of opposition in the world, and I am not able to make my party good, and how can I then rejoyce?

Answ. I answer, flie thou to the promise against that also, as where it is said, *Though hand joyn in hand*, &c. Though men joyn themselves together, and strike hands, even with the Devil against Gods children, yet shall they not overcome them.

Prov. 11.21

Object. But alas saith a poor soul, I am in present want of outward comfort, and how should I be comfortable in such a condition?

Answ. I answer, it may be God dealeth with thee in this, as a mother with her children, who takes away the victuals from the children for a while, and puts it into the Cupboard, but afterwards she giveth it them again. So sometimes God taketh away these outward things, and locketh them up for a while in the Cupboard, which is in the promise, and when he seeth it best for us, he giveth it us again: and thus he did with *Job*, He took away all his outward comforts, and left him so poor, as it is a proverb at this day (As poor as *Job*:) but after a while, God did not only restore unto him his former comforts, but gave him double: And this was writen for thy comfort & the strength of thy patience: comfort thy self therefore, happiness is above the creature. But

Job 1.21 &c.

But I ſhall meet with many mocks and reproaches in the world. *Object.*

Anſw. Let us comfort our ſelves againſt this with Gods promiſes, let us do as the covetous man in the Poet, who being mocked as he went in the ſtreets, went home and looked into his Cloſet, and there ſeeing his bags of gold, rejoyced in his wealth, and ſcorned all their reproaches: ſo when we are mocked and ſcorned of men of the world, let us look into the Bible, and we ſhall find bags of promiſes, true treaſure, and therein let us rejoyce. *Anſw.*

But it may be the poor ſoul will ſay, Alaſs, I cannot go to God by prayer to fetch comfort, or if I do pray, it is with ſo much coldneſs and dreadneſs, as I cannot believe I ſhall obtain any thing. *Object.*

I anſwer, though it be ſo, yet believe and thou ſhalt have thy deſire, though it may be thou canſt but chatter, and though others hearing thee, regard it not, yet God will ſay, let me hear thee, and as a father loves to hear his child prattle, though others regard it not, ſo God loveth to hear his children pray. *Anſw.*

But Oh, I am afraid of death, and that taketh away all my joy and comfort. *Object.*

I anſwer, Thou mayeſt comfort thy ſelf againſt that, yea & make death it ſelf a ground of comfort and joy to thy ſelf. If a child be at board from his fathers houſe, though he be at play with his fellows, yet if he ſee horſe and man come to fetch him, he is glad, and leaves his play and companions to go home to his father willingly: ſo here we are at board in the *Anſw.*

the world, and we are at play, as it were, among the creatures, but when death comes, which is as horse and man, we should be willing to go to our Fathers house, which is best of all.

Object. But I am afraid if suffering times should come, I should never be able to stand out.

Answ. If God call thee to sufferings, he will give thee grace suitable to thy condition, *he will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it.* 1 Cor. 13. 10

Object. But alass, I am afraid I shall fall away from God, and that continual fear thereof, doth take away all my comfort.

Answ. Answer, None can pluck thee out of Christs hand, neither sin, nor Devil; she were a cruel Mother that would cast her child into the fire; Christ must do so, if thou shouldest go to hell; yea more, if that should be so, he should rend a member from himself, for he is thy head, and thou art one of his members: therefore for thy comfort know this cannot be; the Lord saith, *I will make an everlasting Covenant with them, that I will not turn away from them to do them good.* But you may say perhaps, I shall turn from him; see therefore what followeth in the same verse, *I will put my fear into their hearts, and they shall not depart from me.* The perpetuity of Gods love to his.

Object. This is good news, it may be the poor creature will say, if I had right to the promise, but alas I cannot believe, & take a naked promise.

Answ. Dost thou desire to believe and to have Christ, and canst thou say thus? If it were possible Heaven & Christ could be seperated,

I would

I would rather have Christ without Heaven, then Heaven without Christ; then comfort thy self, for God hath promised, *I will give to him that thirsteth of the water of life freely.*

But this is a hard matter, and I cannot say, I truly desire Christ on such terms as I should. *Object.*

But is it a grief to thy heart that thou canst not deny thy self, and desirest rather then be seperated from Christ, to close with Christ, even upon any terms? is it thy burthen, because thou canst not desire to believe as thou shouldest? Then comfort thy self, *God will accept the will for the deed* in this case. *Answ.* 1 Cor. 8. 12.

But the soul objecteth & saith, Alass I am so far from being griev'd as I ought, that I rather find a heart that will not grieve and morn for sin, I cannot find breakings of heart for it. *Object.*

For thy comfort, I wil come one step lower to thee, hast thou any will to it? Mark this place, if any place in the whole Scripture be for thee, here it is in the last words of this verse. *And whosoever will, let him take of the water of life freely.* *Answ.* Rev. 22. 17.

But it may be the wicked will say, I will have Christ: but stay, not every one that saith so, shall have Christ, but art thou willing to part with thy sins, and it may be to part with health, wealth, liberty, friends, yea and your own life also? what say you? Are you willing upon these term?

But the poor soul saith again, I fear, I shall never do this. But art thou willing that Christ should make thee willing, and pitch the upon a promise, and should hold thee there? If thou canst find these thing, then comfort thy self,

for

for thou haſt right unto Gods promiſe.

uſe 3. Of terror to the wicked.

The third uſe is, Seeing God hath made many promiſes unto his people, this is terrour to the wicked. Here are many in this congregation, to whom I have not ſpoken one word in the laſt uſe of Comfort, now God ſends other news to you, therefore put it not off from you; if I prove not what I ſay by Scripture, believe me not; what I have ſaid for the comfort of Gods people, I muſt ſay the contrary unto you.

1. Firſt, as Gods children have their names written in Gods Book, ſo you have your names written alſo, but it is in the black Book of Gods wrath.

2. Secondly, As Gods children have a mark ſet on their foreheads, ſo there is a mark ſet on you, but it is a woful one, for though I judge you not, yet I am perſwaded the Devil hath ſet his black mark with a brand from hell on ſome of you: yea a man may gather from your very faces almoſt, what ſome of you are, but the day of judgement will fully diſcover you all. But in the mean time, know this, whoſoever you are that are under your natural condition, you are under Gods curſe, as it is, *If any ſhall hear the words of this curſe, and bleſs himſelf in his heart, ſaying, I ſhall have peace though I walk in the imagination of my heart, &c. Then the Lord will not ſpare him, but the anger of the Lord and his jealouſie ſhall ſmoak againſt that man, and all the curſes of this Book ſhall be upon him, and the Lord ſhall blot out his name from under Heaven, &c.* Alſo,

Men in their natural condition are under the curſe. Deut. 29. 19 20.

I will

I will heap up miſchief upon you, and I will ſend mine arrows upon you. Oh what a heavy thing is this, I pray you conſider ſadly; not to have right to Gods promiſes, is the condition of a man that is curſed, and miſerable in his life, at his death, and after his death. Deut. 32. 23.

You rich Gentlemen and Gentlewomen, give me leave to ſpeak to you, I pray you conſider thus much, if you have no right to Gods promiſes, the curſe of God is ſtamped upon every croſs and penny, and upon every thing you have; See but this place, *I have curſed your bleſſings ſaith the Lord*, as if he ſhould have ſaid, though I have given plenty of corn, and money, and other things, yet they are to you but curſes, and is not this a very ſad thing: give me leave to deal plainly, it is as if a man had but two pence in all the world, and he ſhould go and buy a Halter with it, to hang himſelf; yea further, all that thou haſt in this condition, is but as if thou ſhouldſt twiſt a cord together to hang thy ſoul in hell. And to you of the poorer ſort, that have not a right to the promiſe, you are in a miſerable condition, for you are both miſerable here and hereafter alſo. *Iſrael hath not returned to him that ſmote them, neither do they ſeek unto the Lord, therefore the Lord will cut off from them both head and tail, branch and ruſh in one day.* Again, whatſoever you do in your calling is accurſed unto you, yea, your praying, reading, hearing, faſting and mourning, all is ſin; for, *The ſacrifice of the wicked is an abomination unto the Lord.* Mal. 22. 3. The bleſſings of the wicked are curſes. Iſa. 9. 13. Prov. 15. 8.

But if it be ſo, may theſe wicked men ſay, that Object.

our beſt duties are ſin, why ſhould we perform any duties, either praying, hearing, or the like?

Anſw. In anſwer to this, know for certain, whiles thou art in this condition, thou art in a bad condition, for every thing you do is ſin. *Vnto the pure all things that are pure: but unto them that are defiled, and unbeleeving, nothing is pure, but even their mindes and conſciences are defiled.* Tit. 2. 15. So that to you, to perform duty it is ſin, or not to perform duty is ſin: but yet omit not duty, for though in performing duty thou ſinneſt, yet not to perform duty, is a double ſin.

To neglect duties is a double ſin.

To perform duty, whiles thou art in thy natural condition is ſin for the manner, becauſe though thou mayſt do the duty for ſubſtance, as pray, hear, confer, or the like, yet becauſe thou doſt want a principle of grace, nothing is done aright, and ſo wanteth acceptance: but to neglect duty is a ſin, in regard of matter & manner alſo, for as it is ſinfulneſs it ſelf not to do the duty, ſo it is ſin to have the heart not rightly diſpoſed for the manner of performance: it is with you as it was with the Lepers, they ſaid among themſelves thus, *Why ſit we here till we die? If we ſay we will enter into the City, then the famine is in the City, and we ſhall die there, and if we ſit ſtill here, we die alſo: Now therefore let us come and fall unto the hoſt of the Syrians, if they ſave us alive, we ſhall live, and of they kill us we ſhall but die.* 2 Kings 7. 3, 4. So ſay thou with thy ſelf, If I do duty, I ſin; and if I do not perform duty; I commit a double ſin: but I will go to duty: if God will ſave me, I ſhall live, if not I can but periſh: and for thy comfort, conſider, it may

may be God will caſt an eye of pity upon thee, thou art in the way, that is, the means God hath appointed to bring you home to Chriſt? but yet until thy condition be changed, all thou doſt is ſin; for, *The very thoughts of the wicked are an abomination unto the Lord.*

But oh ſtrange! though fire-brands out of hell be ſpitted to your faces, yet you are not affected: But it may be ſome of you think to do it when you are ſick or upon your death-bed; but it may be too late then, when God openeth and awakeneth your conſcience, & if you be not awakened here, you ſhall be ſure to be awakened in hell. I remember I heard of a young prodigal, when he was dying, looked on the fire & ſaid, as that fire burneth there, ſo ſhall my ſoul burn in hell. Another ſaid on his death-bed, Oh that I might live, though it were but the life of a Toad. God is very careful to ſend his Angels for the godly: but for the wicked, the Devil ſtands ready at his bed ſide to fetch him into hell, as ſoon as his breath goeth out of his body, and then they will cry out, Oh the time of mercy that I have had, but now it is paſt, the gate of mercy is ſhut, never more to be opened.

Death-bed repentance may be too late.

But it may be yet ſome will ſay, Thanks be to God I am not in hell yet, and as long as there is life, there is hope.

Object.

Oh fearful! what hope ſtill? read that place, and tremble in reading of it, *The Lord of that ſervant ſhall come in a day, when he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and appoint him his portion*

Anſw: Mat. 24. 50, 51.

tion with the Hypocrites, there ſhall be weeping and gnaſhing of teeth.

Oh conſider this againſt the day of judgment, it is a ſad day for all ſuch, when mercy & patience, & Chriſt ſhal plead againſt them: yea, *The duſt of Miniſters feet ſhall riſe up againſt them* Oh but if ſo, then what will their condition be, when drops of blood & ſwet ſhal riſe up againſt them? yea, more the husband ſhall rejoyce to ſee the damnation of the wife. *The righteous ſhal rejoyce when he ſeeth vengeance on the wicked*, becauſ God hath goten the glory of his enemies.

Luke 10. 11.

Luke 22. 44. Pſ. 58. 10.

The fourth Uſe is, An Exhortation to the godly firſt, and ſecondly to the wicked.

Uſe 4. Of Exhortation.

In the firſt place to the godly that complain they cannot lay hold on the promiſe. Go to God to enable you; and that you may ſo do. Conſider in the firſt place, that not to believe and lay hold on the promiſe is a ſin of unbelief, *And he that beleeveth not is damned.* See the evil of this ſin of unbelief in theſe particulars.

Ioh. 3. 18.

1. Eph. 4. 30.

Firſt, *Hereby we grieve the holy ſpirit of God, whereby we are ſealed to the day of redemption*; What a grievous thing is it for thee who deſireſt to be aſſured, that the promiſe is thine, that thou by unbelief ſhouldſt grieve that holy Spirit which ſealeth up the promiſe to thy ſoul. See that place, *Hear ye now, oh houſe of David, is it a ſmall thing for you to weary men; but you muſt weary my God alſo?* If a man promiſe to do another man a courteſie, and after ſome delay, that man comes to him and ſaith, Will you do as you promiſed me? He ſaith, yes: But ſaith he, will you indeed? & thus he pleadeth with

Iſa. 3. 17.

with him a whole day, and doth not believe him, will not that exceedingly grieve his friend, who promiſed him ſo to do, and fully intended no leſs: Even ſo is it with all thoſe that are Gods people, and will not believe what God hath ſaid unto them, but ſtand and plead with God, two or three years or more: as thoſe that believe glorifie God, ſo thoſe that will not come in, rob God of his honour and glory. and grieve him. It argueth a great deal of pride of heart in them, that they will not believe, becauſe they have not what they would, but ſomething they muſt have of themſelves, like women that will not go to a feaſt, becauſe they have nothing to carry.

Belief glorifieth God.

2.

Here is a great deal of unthankfulneſs, for all that God hath done for them, yea even for Chriſt himſelf. Where we love, we are very thankful, and where we deſire to be thankful, we will be willing to take a kindneſs.

3.

It argueth a great deal of impatience, when we will not wait in a way of believing upon the promiſes of grace, and chearfully attend Gods leiſure.

4.

He that will not believe, gives God the lie; for *He that believeth*, &c. He that beleeveth not in every ordinance he comes to, he maketh God a lyer, becauſe every ordinance beareth record of Chriſt.

5.

Not to believe, is a denying of Gods power, for they wil not truſt God, eſpecialy in a great ſtrait: and by this we may ſee what a many ſins even Gods people may commit in this caſe.

6. 1 Iohn 5. 10.

Conſider again in the ſecond place what a

The safety of believing.

safe thing it is to believe, I speak to Gods people: As Surgeons when they let a man blood, bid him look another way, so when the devil letteth you blood, that is, holds you poring on your corruptions, look another way, I mean on God, and then you shall be safe from the Devil, and the world, and your own corruptions. And that you may lay hold on the promises of God, take heed of those lets and impediments that might hinder you.

1. Isa. 59. 2. Sin is a let, for it will wrest the promise out of our hands: *But your iniquities*, &c.

2. Iam. 1. 6. The second impediment is, our doubting and wandring in our prayers, for, *We must pray lifting up holy hands*, &c.

3. Isai. 8. 12. The third impediment to believing is, slavish fear, when we fear man more then God, contrary to that counsel, *Fear not their fear, nor be afraid*, &c.

4. The forth let is, when we lay down one thing that might afford us help, & draw our selves to God, & in the mean time take up another, which can no way help us: as when we lay down the promise & take up the threatning

5. Fifthly, when we set our mind too much on the creature or honours, and seek our own baseness, or worldly pleasures.

In the next place, take these helps to lay hold on the promise.

1. Labour to live by faith, in all straits, and conditions, and by faith fetch a supply for all your wants by the promise from Christ.

2. Secondly, mark the promise wel, which is the ground of al comfort, & read them over often. Do not flutter up & down from one promise to

to another, but ly a great while on ſome one, & wring & ſqueeſe it by meditation upon it.

Thirdly, apply the promiſe aright, do not think it belongeth not to you, becauſe you have not that preſently which is propoſed in it; you muſt know, that God ſetteth not down the time when it ſhall be fulfilled. 3.

Fourthly, we are to wait patiently, & humbly under our preſent condition; until God grant our deſire, Gods time is the beſt time. 4.

Bleſs God for all his promiſes, but eſpecially when they are made good to us. 5.

In the next place to thoſe that yet ſtand out, and are not cloſed with the promiſe, I entreat you, come in to God, take his gracious offer, lay hold on the promiſe: which that you may do, take heed of thoſe things that will be lets, and hinder you. Pſal. 103.

Take heed of all ſin, for the Lord ſaith, *your ſins have kept back good things from you.*

Take heed of ſetting your mind too much upon the creatures, for they wil ſhut out God the Creator. Old men, do you come home to God, young men do you remember your Creator in the days of your youth; God this day calleth you, it may be he will never cal more; How many hath the Lord ſtruck with death and ſickneſs? and how ſoon it may be any of our turns, I know not; ſickneſs is an unfit time to get Chriſt, and to make our peace with God. If you ſtand ſtill you dy: if you go on in ſin, you dye; therefore turn from all your ſin, and come in and lay hold by faith on the promiſe, that ſo ye may live, and this that I have ſpoken unto you may not be in vain.

THE SOULS INVITATION unto Jesus Christ.

Cant. 5. 2. *Open unto me my Sister, my Love, my Dove, my Undefiled, for my head is filled with dew, and my locks with the drops of the night.*

FOR the opening of these words a little, before we come to the Doctrine, I must intreat you to look back to the beginning of the Chapter, where you may take notice, that though these words be the words of *Solomon*, yet they be spoken in the person of Christ to the Church, and so consequently to our poor souls. In the words you shall observe, the Lord Jesus Christ drawing neer to our poor souls, desirous to make use of them, or to draw us aside from the creature and our selves, or whatsoever else we love, to have familiar acquaintance with himself.

Christ compared to a Suiter.

The Lord in these words, doth like a suiter, that is desirous to speed of the errand he comes for; he comes not so much to speak with the house, as with the party he loves in it: so it is with Christ, therefore he desires to get the soul alone, as a suiter doth, and there to make known his mind unto her, *I am come into my Garden, my Spouse*, and thus Christ doth draw the soul into his Ordinances, that there he might declare his mind unto her, when Christ hath her in his Garden, which is nothing but in the Ordinances, there he labours to commend himself unto her, what he is, and what

what he is worth, *I have gathered my myrrhe with my ſpices, eat O friends, drink, yea drink abundantly, O beloved.*

Thus Chriſt juſt like a ſuiter, who when he comes to ſpeak with one whom he loves, and hath drawn the party aſide, he doth make known his parts unto her; give me leave to uſe this ſimilitude, becauſe it is very fit.

I ſay, when a man hath got a woman aſide, then he doth begin to brag and boaſt of himſelf, before he will break his mind unto her, and ſay, Wilt thou have me? then he doth diſcover his wealth, and wits, and parts, and the like unto her, ſo doth Chriſt: *I come into my Garden*, as if he ſhould ſay, I have found this world before I came, a world of curſes, bryers, thorns, and thiſtles; but now I will have you know, I have purchaſed a Garden, and have brought the bleſſing of God into it, I have made the curſed world a Garden, and have enrich'd it with comforts for your ſakes, *I am come into my Garden*, that is, by ſin the Ordinances were nothing but buſhes and bryers to catch you in, ſo as thou art curſed if thou ſinneſt in the leaſt meaſure; but now, ſaith Chriſt, I have places of bleſſings, a garden, and there I purchaſed into it *myrrhe with ſpices*, I have procured them with my blood, *myrrhe with ſpices, honey with the honey comb*, and this have I done. Is there ought worth in the world where withall I have not enriched it? It was a place of bryers and thorns before I adorned it. When Chriſt hath thus ſet forth his excellency in the way of his Ordinances, for

By ſin the ordinan ces were br y-ers and thorns.

for all flows from him, then he doth draw and allure the creature. *Eat O friends, drink, yea, drink abundantly, O beloved.*

Christ allureth the ſoul to embrace him.

Even as when a ſuiter hath ſaid, he is ſo much worth, and tells her he will give it her all, yea, and himſelf too: ſo ſaith Chriſt, this I am worth, and if you will have me, all this will I give you, and my ſelf too; I have done all this for your ſakes, that you might be my beloved, and yet ſee the ſpouſe doth not anſwer fairly and demurely, but rather out of pride and hypocriſie, giveth Jeſus Chriſt a denial, as it is, *I ſlept, but my heart waketh*; and again, *I have put off my coat, how ſhall I put it on?* and though it be a common thing amongſt men, to deny what they would have, yet to deal ſo with God it is a ſin; but Chriſt will admit of no denial, but ſtill continueth at the door knocking and ſaying, *Open unto me my Siſter, my Love, my Dove,* do not deny me, be not ſquemiſh; for if this world be of a wilderneſs made a garden, I made it as a Garden for thee, and therefore *Open unto me my dove, my undefiled, for my head is filled with the drops of the dew of the night.*

Cant. 5. 12

Verſ. 3.

Verſ. 2.

My love, I have taken all this pains day and night to make thee comely, for thee it was, and together with all theſe I will faſten my ſelf upon thee, *therefore open my love*, &c. what ſweeter way could Chriſt uſe to draw her to himſelf then this? So much concerning the meaning of the words, ſo that you may ſee, the words be nothing elſe but an earneſt ſuit of our Lord Jeſus Chriſt, (like a ſound lover)

to

to the ſouls of poor creatures, that he might make a match with them.

That the Lord Jeſus Chriſt deſireth to be an earneſt ſuiter and a real ſpeeder, between every poor ſoul and himſelf. Doct.

Firſt, that the Lord is ſuch an earneſt ſuiter, and deſireth to be a real ſpeeder, it is evident in that I have already opened unto you. 1.

Now I will ſing a ſong to my beloved of his Vineyard. Who do uſe to ſing ſongs of love, but thoſe who are ſuiters? who will a man be ſo familiar with unleſs it be to one whom he loveth, he ſaith he had a Vineyard, ſo that you may ſee he is an earneſt ſuiter, and deſires to be a real ſpeeder: *What could he do more then he hath done?* a real ſpeeder fain would he be. Iſai. 5. 1. Joh. 15. 13.

What hath not Chriſt done to provoke a creature to accept of him *Greater love then this hath no man, to lay down his life for his friend*: It may be, if a man be in love with a virgin, he will promiſe her many things, yet not his life, and if he tell her he will loſe his life for her, he doth but complement; but Jeſus Chriſt hath done ſo already, he hath not only given his life for his friends, but for his very enemies, *Why will you die, Oh you houſe of Iſrael? as I live, ſaith the Lord, I deſire it not* What could the Lord do more to ſave poor ſouls from deſtruction: ſo I ſay, Chriſt is an earneſt ſuiter, and deſires to be a real ſpeeder, as appears by theſe following ſigns. Ezek. 18. 31, 32.

Firſt, he is content to take the journey from Heaven to earth. When a King is to be maryed and doth but ſend over for the picture of Sign. 1. Of Chriſts love to his Spouſe.

of some Princess, he demonstrates that he would marry, but when he goeth himself out of his own land into anothers, it is a sure sign he purposeth to marry, if otherwise things miscarry not: so if Christ had sit in Heaven, and never come out, but sent for our nature thither; is it not a plain demonstration he would marry us? but if he would leave Heaven his own Land, if he would leave honour for baseness, then it is a plain sign he would be a real speeder.

Sign. 2. The second sign that a man would be married, is, when he doth set his best friends to plead for him; hath the Lord Jesus a better friend then the spirit of God? hath not he made profer of love to thy soul? if he hath, it is a sign & real manifestation he would marry thee: if Christ should send his Messengers or Embassadours from Heaven, and denial after denial is made, & yet would have no denial, it is a plain sign that he would be a real speeder at thy hand: if a man should use all his friends to speak to a woman, is it not a plain sign that he were fond of her person? and so Christ he doth send his Ministers, one of which is endued with more grace & wisdom, then a thousand men: hath not Christ used the best Retorick to win us? hath not he spent their parts, affections, & graces in the suit, & is it not plain then, that Christ is not only an earnest suiter, but desires to be a real speeder? So you may see he would fain make a match between thee and himself; he hath not only sent for the picture of thy nature, but came himself unto thee & took thy

thy nature upon him: so then Christ would fain be a real speeder with thy poor soul.

Why should Christ Jesus be such an earnest suiter unto me, and desire so to speed? I am a poor worm, saith the soul, what can Christ find in me? my father was an *Amorite*, and my mother an *Hittite*; I have no grace to adorn me, and how is it possible that Christ should have me? Ezek. 16. 4.

Yea, it is possible that Christ will have thee, nay it is not only possible, but Jesus Christ is already become a real suiter unto thee, as will appear by these following Reasons. *Ans.*

First, Christ hath taken a view of persons, and likes them. If a man once sets his mind upon a woman, he will have her, no body shall scarce withstand him; I say, Christ hath seen us, and cast his love upon our nature. It is said, he will in no wise take upon him the nature of Angels, but took upon him the nature of man, even the seed of *Abraham*: Jesus Christ would needs take upon him the nature of man to exalt it, and to honour man. It is said, *God so loved the world*, God the Son, as well as God the Father, God being in our nature cannot but pitty our persons: if he had taken the nature of the Devils upon him, he would have pityed them, and saved them, and now if we be never so vile, yet if we will stoop unto him, he hath that he desireth. *Reas.* 1. Of Christs love to his Spouse.

Sampson was a brave and valiant man, for he was a type of Christ, and you shall read, that he espied a woman amongst the daughters of the Philistims, and that he pitched his heart upon her, and both his father and

Mother

Mother could not beat him off from her, but give me her (he ſaith) get her for me to wife, for I love her, I muſt have her. Then his Father and Mother ſaid unto him, What will you do with her? is there never a woman among the daughters of thy brethen, but thou goeſt to the uncircumciſed Philiſtimes for a wife? no they could not prevail, get her for me for ſhe pleaſeth me well. And afterwards in the following part of the Chapter, you ſhall find that when *Sampſons* wife was given to his companions, he went and caught three hundred Foxes, and took fire-brands, and turned them tail to tail, he let them go into the ſtanding corn of the Philiſtimes, and burnt up both the ſhocks, and alſo the ſtanding corn, with the Vineyards, and Olives. Though this was not commendable in *Sampſon*, yet it was in *Chriſt*, for he may love us that were of this uncircumciſed world, and adulterate from him; and ſpoil principalities, and powers for us. Again, afterward *Sampſon* eſpied an harlot, & went in unto her, whoſe name was *Delilah*, who was but a trap to betray him to the Philiſtimes, and before he would loſe her, he would ſuffer his locks to be cut off; nay, he will lye, and part with the truth, and all for her, yet being betrayed, he avenged himſelf on the Philiſtimes, and ſlew more at his death then he did in all his life: *Sampſon* in this was a true type of Chriſt, that mighty Nazarite, who came down out of Heaven to be avenged of the Devil and ſin. Chriſt when he came, took a view of our perſons, poor ſinners & harlots, and after he had taken a view of our perſons, coming

Judg. 14. 1. 1.

Judg. 15. 1. 2. 3.

coming in our nature he would love us; yea, ſaith God, they will do nothing but abuſe my ſon, and wrong thee; Oh my ſon, and break thy heart, and vex thy ſpirit; he hath ſeen *Delilah*, and cannot but love us, and come in unto us: If thou wilt have them, ſaith God, they will diſcover thy ſtrength to the devil: as if God ſhould ſay, if thou wilt have them, they will deal as badly by thee, as ever *Delilah* did by *Sampſon*, they will betray thee into the hands of Satan, they will bring thee to the croſs and deſpitefully uſe thee, mock, and ſcoff, and ſpit on thee, and ſo they did.

Many will ſay, I will have ſuch a one though I go a beging with her; which is a very fooliſh reſolution, for the which God will make thee ſmart. Well, but Chriſt ſaith, I will not loſe them for ſuffering, let the worſt come to the worſt, for I love them, therefore I wil have thē.

Becauſe the Lord Chriſt cannot perform the office of a Saviour, except he be married unto us; and if he doth not, why then he loſeth his coming into the world, his blood, death, & all his ſufferings, he loſeth all his miracles, all his preachings, prayers & tears, and the like; and did you ever ſee or hear of any man, that would loſe a ſheep for half a penny-worth of tar? even ſo it ſtandeth with Chriſt and us, he cannot ſave thee except he doth marry thee.

A man that hath many friends, and they have as much to command in eſtate as he, and if a poor woman be indebted, he is not bound to pay her debts, except he marrieth her; ſo Chriſt, except he marrieth us, he cannot pay our debts, he cannot ſatisfie for our ſins, and

God

God will not be too free of his ſons blood, if your ſins were never ſo much, and you be in Chriſt, Chriſt muſt ſatisfie for you; Chriſt muſt have lien in hell, had he not paid our debts; ſo long as thou art married unto him, he muſt diſcharge thee. As now if a woman ought never ſo much, and be worth nothing; in that day ſhe is married ſhe oweth not a peny, for the Law will come upon her husband: ſo though we are never ſo much in debt, and worth nothing, in the day we are married to Chriſt we owe nothing, for the juſtice of God cannot command it of us, but muſt go to Chriſt. The Lord Chriſt could not do this except he were married unto thee, therefore thou muſt be divorced from luſt, and be betrothed unto Chriſt, for he that made thee is thy husband; if we be united unto God, the juſtice of God will not come for ſatisfaction to us, but to Chriſt, who is able to ſatisfie. I ſay (as a woman) What have you to do with me? go to my husband. What (ſaith Juſtice) haſt thou a husband? then I have nothing to ſay unto thee. Juſtice will not come any more unto you, I warrant you; for if Chriſt Jeſus be married unto me, then he muſt be charged with me, and diſcharge all my debts for me.

Reaſ. 3. Of Chriſts love to the ſoul.

Becauſe Jeſus Chriſt our Lord cannot diſcover & declare the deep, and dear affections to a ſoul, which he hath purchaſed of his love towards her, under any other relation, but under the relation of a husband. Why doth a man deſire to marry, but becauſe he cannot expreſs his love any other way, he cannot expreſs

preſs his love ſo much in ſeeing her, or with ſorrowing with her, but he muſt have her in bed with him, he muſt make over his whole eſtate to her, he muſt beget children by her: & ſo Chriſt cannot beget graces by thee, exeept he be maried to thee. I muſt beget my likenes, ſaith Chriſt, I mean to be head of my Church, my wiſdom, power and parts are all for my Church, I cannot make this over, except I marry, therefore I'le *betroth thee to my ſelf*, &c. Hoſ. 2. 19. 20.

For uſe; hath Chriſt ſuch an earneſt deſire of us? then this ſhould teach us earneſtly to deſire Chriſt; we have read more of Chriſt, then he hath of us; do not think to be ſaved by Chriſt: and never to be ſubject unto him, never to be divorced from ſin, and all things for his ſake, he will ſave devils before he will ſave thee, if thou do ſo. Therefore let us be exhorted, what could Chriſt have done more then he did? *uſe.* 1. Of Exhortation to deſire the injoyment of Chriſt.

Sampſon did never undergo ſo much for *Dalilah*, as Chriſt did for thee, therefore let us yeild to this marriage, I mean of the ſoul; the caſe may ſtand ſo in the mariage of the body, as that you may marry or not marry, and yet thou muſt be ſaved, but not ſo here, for,

Firſt, if you will not match with Chriſt you muſt marry the devil, and to ſin, and you muſt be a hag & a baud for the devil if you will not be a ſpouſe for Chriſt, & if he ſet you to murther your ſelves, yon muſt do it, if you be not married to Chriſt, if you will not go double to Heaven, you ſhall never go ſingle, you will be bedded ſhortly in the devils bed, if you be He that marrieth not Chriſt marrieth the Devil.

not married to Christ: but if he be your husband, if you be married unto him, he wil fetch you home ere long, however he may suffer you to tarry here a while with your friends, it shal not be long before he will send for you, therefore there is a necessity of marrying to Christ, and why should we not marry?

Quest. *What is there in Christ, that he should be so earnest? What are his excellencies?*

Answ. What is there that is not lovely in him? what would you have in Christ that is not in him, and transcendent excellent in him? would you have high birth?

The dignity of Christ his high birth. For high birth, Christ is the higheſt born of any, he is descended from God Almighty, and he never had any other Son but this, from all eternity he was only begotten of the Father; you cannot match to any of like birth, Kings and Princes be but born on a dunghil to Christ; therefore if you stand upon birth, consider him to be Gods only Son.

Psal. 2. *Thou art my son, &c.* As if God should say, I acknowledg thee to be my son, by an everlasting generation, I am so far from being ashamed of him, as that I confess, I have begotten him.

2. The dignity of Christ his high education. A second thing in Christ is, As he is high born, so he is highly educated, & bred; many Princes may be born clowns, many a woman will say, I will not have him for a world, for he is a clown: it is not so with Christ Jesus; for Christ was from everlasting with the Father;

Prov. 8. 22, 23. *The Lord possessed him in the beginning of his way;* & again, *Then was I by him, &c.* Christ was ever with God; the Lord did possess me in the

the beginning of his ways, Christ was brought up with God, dayly he was his delight, brought up in Heaven before any world was made or thought on by any creature, he wants no breeding, he hath what God hath, *I and my Father am one.* John 10. 33.

Do you stand for portion? He hath portion enough, that is it that many a woman stands so much upon, What hath he a portion, is he an able man? Heaven and earth, and grace and glory, all are his, and all his are yours, if you are Christs *all things are yours*, he hath wealth enough, so that there is no fear of want of portion. Of Christs dignity his great portion.

I, but hath he beauty, and is he comly? Yes he hath beauty enough, *he is all desires*, that is, altogether desireable for beauty. As many wil say, he or she is ugly to my view, such a one pleased me not: but al the women in the world have not so much beauty as Christ hath in him. *What is thy beloved more then anothers beloved? My beloved* (saith the Spouse) *Is the chiefest of ten thousands*, thou art beautiful O my love (saith Christ) as *Tirzah*, comely as *Jerusalem*, & terrible as an Army with banners, and *Who is he that looked forth*, &c. If Christs spouse be so beautiful as *Tirzah*, comely as *Jerusalem*, then Christ much more? never was *Jerusalem*, or *Tirzah*, so adorned as Christ is, *If she be fair to the moon, &c.* then what is he himself; what will you have more then, there is Birth, Breeding, Portion, & Beauty enough in Christ, certainly he is most lovely & desireable The Comlines of Christ. Can. 5. 10. Can. 6. 4.

Oh, but saith the poor soul, *I cannot tell* Object.

whether Christ will love me or no.

Answ. The love of *Jonathan* was never so to *David*, as Christs will be to you; from everlasting to everlasting he is God, therefore he will ever love Christ doth love his Church most, when she is blackest & ugliest in her own eyes, saith Christ, Oh thou faireſt among women, thou art as beautiful in mine eyes as the faireſt Saints in Heaven. I have enough to make thee beautiful though thou haſt lien among the wicked, yet being married to Christ he will make thee as beautiful as the wings of a Dove. Death ſlips our marriage knot, yet it doth not between Christ and the ſoul, it poſſeſſeth thee of Christs love more fully (as it is) *For I am perſwaded that neither life, nor death*, &c. Adultery or the like, may diminiſh, or break the bonds here: but it doth not in Christ (although we ſhould not ſin that grace may a bound) waters cannot quench his love, what would you have more?

The love of Christ to his Spouſe.

Rom. 8. 39.

Object. I do not know if I ſhall propagate or be fruitful by him or no? as women ſay.

Answ. But if you be married to Christ you ſhall never be barren as it is, *Thy teeth ſhall be like a flock of ſheep*, &c & none barren amongſt them thoſe that be married unto Christ ſhall be ſo far from barrenneſs, as they ſhall bear twins.

Cant. 6. 6.

Object. Again ſaith the poor ſoul, I am a poor ſinful creature, & I think his great kindred will ſcorn me, ſurely God the father wil ſcorn me?

Answ. Though outwardly it may be ſo, yet here it is otherwiſe, God the father doth beſtow as real love upon you being maried unto Christ,

as

as upon Christ. Be not sorrowful, but comforted, and tell my brethren, *I ascend unto my father, and to your father, &c.* If ye be matched to Christ, God is as much your Father as Christs: and as for Angels and Saints, they do rejoyce at the conversion of a sinner; as for the Saints on earth, mark *David*, *All my delight is in the Saints, and in those which excell in vertue*; as for his friends and kindred they are all reconciled to thee.

I cannot tell if Christ will keep me or no? *Object.*

Thou shalt not fear, if thou art matched unto Christ, he will feed thee, of the finest flower shalt thou feed of, and with all the dainties that can be, he will carry thee into his house and *satisfie thee with fat things*, &c. *Answ.* Isa. 25. 5.

Again, he will let me go in mean habit, it may be I shall be but meanly clad? *Object.*

You shall observe that Christ doth not cloth his Spouse with base and mean attire, *Now when I passed by thee and looked upon thee, &c.* I adorned thee with curious ornaments. Thou shalt be sure to be clothed with grace enough, thou shalt be made one with Christ, and have means enough, and length of days here, and glory hereafter. Why should you not match with Christ? a woman may deny one, & have another as good as he: but if you refuse Christ, you shall never have such another; Heaven & earth hath not such another, if you be not married to Christ, you are spoiled for ever. *Answ.* Ezek. 8. 10, 11, 12, 13.

What must I do if I be married unto Christ? What are my duties I must do? *Quest.*

If you be married to Christ, you must set your *Answ.*

your affections on him, *His banner over me was love, O ſtay me with flagons,* &c.

1. Love to Chriſt.

Thou muſt have faith: plight me thy troth, ſaith God, avouch me to be thine, as well as for me to avouch you to be mine. As if he ſhould ſay wilt thou have my ſon, thou muſt have him for better for worſe, never think of parting if once you be married unto him.

2. Subjection to Chriſt.

Thou muſt be in ſubjection to thy Huſband, thou muſt ſubject thy ſelf to Chriſt, his will muſt be thy will, you muſt give unto him prompt obedience in all things.

3. Preſer Chriſt above all.

Thou muſt get a forſaking heart from all others; a woman forſaketh her fathers houſe and goeth to live with her husband, and ſo we muſt ſhake hands with all our ſins, and bid them farewel, to go to live with Chriſt, and they twain ſhall be one ſpirit, *For he that is joyned unto the Lord, is one ſpirit.* 1 Cor. 6. 17.

4. Be fruitful to Chriſt.

Thou muſt be fruitful for Chriſt. *Herein is my father golrified, that you bring forth much fruit.* If you have theſe things, Chriſt is your husband, you are of a truth married to him.

But what if I be married unto Chriſt, what ſhould I have by it, is it any priviledge?

1. Our Benefits by being married to Chriſt.

I have told you enough already what you ſhould have: yet further, thou ſhalt have God to be thy Father, *He that hath me hath the Father alſo,* God the Father will come, and make his abode with thee.

5. The Spirit of Chriſt.

If thou be matched unto Jeſus Chriſt, thou ſhalt have the ſpirit of Jeſus Chriſt to be thy comforter, that ſpirit which lyeth in the boſome of God, ſhall be with thee, the Comforter

forter which abides with God and Christ, shal abide with thee, *If I go not*, saith Christ, *the comforter will not come*, the spirit that comforted Christ on the cross shall comfort thee, and do you know what it is to have a comforter in affliction? this you shall have if you be matched unto Christ, you shall have the spirit of all consolation and comfort.

3. The attendance of Angels.

Thou shalt have the Angels of God to attend thee and to do thee any service: as if they should say, shall we attend you this day? shall we keep the devil from thee? we will bear thee in our arms, we will guard and defend thee, and do you any pleasure. The Angels are made ministring spirits, set forth no minister for you, as when an host of horse-men, and charets were sent to *Dathan* to fetch *Elisha* unto the King of *Syria*, his servant was afraid, when he saw the City compassed with charets and horsemen, and cryed out, Alas what shall we do? his master *Elisha* said, Fear not, for they that are with us are more then they that are with them: and after *Elisha* had prayed to the Lord to open his eyes, he beheld and saw the Mountains were full of charets and horses of fire round about *Elisha*, he saw that the host that was, with him and his master, was greater then those that were against him, and so the Angels attend continually upon the children of God, in every business they go about.

2 Kings 6. 15. 6, 17.

4. The Promises.

All the promises of God should be a pledg unto thee, the promises be the seals of Gods bonds, the will of a rich man sealed is as sure, as if you had it in real performance.

Further

5. Protection from the Devil.

Further thou shalt have the Devil do nothing but beat thee from sin, and the creature unto Christ; he shall do thee no hurt, God lets the Devil be in the world for the good of his children, *All things shall work together for the good of Gods people*, for their advantage; for thou shalt have that which *eye never saw, nor ear heard*, &c. if thou art truly united unto Jesus Christ.

Who would not think it good to match with Christ? if thou consentest to match with Christ, he doth so with thee, and so I pronounce Christ and you married; as he was an earnest suiter, now he is become a real speeder, and you are made for ever happy, happy that ever you were born, happy that ever you saw him in his Ordinances, and that ever he came to thee in the way of love, that your time was a time of love, happy that ever he took delight in thee, and that your heart is come unto him to close with him, and to be his for ever blessed, man or woman, thou art in a Heavenly condition already, and shall enjoy him for ever, I say, you are happy if you have him, but miserable, and wretched for ever if you want him. Poor wretch your condition is lamentable, who ever thou art that hast not Christ, thou art in an undone condition, who can express it; who can make thee to understand it, although we should declare it unto thee? the Lord pity thee, and bow thy heart, and ear to attend unto the things that belong to thy everlasting peace, *Amen*

FINIS.